



B.C. prof disagrees with Svend on active euthanasia

James Kwantes

VANCOUVER — While the two men appeared in a University of British Columbia lecture hall together, their perspectives on active euthanasia could not be farther apart. M.P. Svend Robinson and Trinity Western University professor Dr. Paul Chamberlain debated the controversial issue of doctor-assisted suicide in front of an overflow crowd of about 600 people.

The February 23 debate was sponsored by InterVarsity Christian Fellowship. IVCF spokesperson Patti Towler estimated that about half the audience consisted of Trinity Western students and people who heard about the forum



Dr. Paul Chamberlain

through Trinity Western. Chamberlain teaches philosophy at the university, and is also a trustee on the Abbotsford school board.

Robinson is the N.D.P. Member of Parliament best known for his advocacy of gay rights,

environmentalism, and the legalization of doctor-assisted suicide. He recently spent time in a B.C. jail for contempt of court after he disobeyed a court injunction banning protesters at a logging site.

Wants a third opinion

Robinson opened by admitting he was troubled that a significant element of those opposed to a change in the law object to doctor-assisted suicide because it contravenes their deeply-held religious beliefs.

"It is wrong in a secular society to impose that particular religious philosophy on an entire nation," he asserted.

Robinson argued that while more palliative care is needed, a



Svend Robinson

certain amount of pain and suffering can't be responded to by even the finest medical care in the world. In those cases, he said, doctor-assisted suicide should be legal.

"I believe very deeply that in

those circumstances in which a person is suffering from incurable, terminal illness, where palliative care cannot relieve the suffering and indignity, there should be a third option between continuing to suffer and being rendered to a state of pharmaceutical oblivion," said Robinson.

Robinson also raised the case of Sue Rodriguez, the Victoria woman afflicted with Lou Gehrig's disease who lost a Supreme Court case challenging Canada's law against physician-assisted suicide. Robinson was a close friend of Rodriguez's and witnessed her eventual doctor-assisted suicide. He refused to name the doctor

See ASSISTED page 2...

To be strong, Canada should borrow from none, says Redeemer business professor

Alan Doerkens

ST. CATHARINES, Ont. — There are "strong moral reasons" why Christians should be concerned about Canada's national debt, says John Boersma, a professor of business at Redeemer College in Ancaster,

Ont.

Addressing a meeting of the Canadian Christian Business Federation in St. Catharines on March 7, Boersma gave several reasons why Christians should be concerned. By building up a high national debt, we

are rejecting God's blessing as promised in Deuteronomy 15:6: "For the Lord your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you."

One of the missed blessings is the rule over other nations. Instead, says Boersma, "we are enslaving ourselves to the rest of the world." If the debt increases, Canada's credit rating could be reduced by financial firms such as Moody's, and the government would have to pay higher interest rates to foreign creditors. If the debt was lower, this would not be necessary.

Another problem Canadians face is "we are immorally saddling our children with our debt," said Boersma.

Canada's debt can also lead to increasing unemployment. This is because "government borrowing crowds out business borrowing," interest rates tend

to increase, and consumers become wary of spending, said Boersma.

The Canadian government is restricted in its ability to deal with other serious problems because of the debt, Boersma continued. This is because funds are not available to deal with other problems. The debt "may well endanger our current safety net," he says, unless the government takes action on the deficit now.

"Our large debt encourages politicians to lie or make false promises," said Boersma. For example, "the government has not been right on one deficit forecast in 10 years." But, Boersma adds, "Martin's

budgets this year and last year have been a welcome change." The Liberal government overestimated the deficit this year, he says.

"Canada is the most indebted of the major industrial countries," Boersma noted. The national and provincial

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John Boersma (right) speaks with CCBF member John Hoffen.

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News

Assisted suicide violates doctors' oath, says Chamberlain

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involved following her death, but was never charged.

"Sue Rodriguez's final public words were 'I hope that my efforts will not be in vain,'" said Robinson. "I believe the time has come in this country to heed that plea and to change the law."

Against the oath

Chamberlain said the fact that he's a Christian is only relevant insofar as it provides the basis for his premise that human life is of intrinsic and immeasurable value. He pointed out that while his arguments are based on a Christian value system, Robinson's arguments also flow from a certain value system.

Chamberlain said that active euthanasia is wrong because it violates the fundamental rule that it is wrong to kill another human being. He noted that by assisting in the suicide of a patient, a doctor would also be contravening the Hippocratic oath to preserve and uphold life.

Chamberlain asserted that the claim that doctor-assisted suicide is a private act of personal autonomy is false.

"There is a critical distinction between a private act on the one hand, and a public policy on the other," said Chamberlain. "Legalization of active euthanasia would be a fundamental change to our legal system."

Chamberlain told the crowd that his participation in the debate on doctor-assisted suicide "is far from academic." Chamberlain described how his mother is in advanced stages of multiple sclerosis and is having trouble moving, speaking or eating.

"I have sat by her bedside and know something of the pain people like her feel. I have seen her sense of uselessness that has come to a previously very active and very useful person. I have seen the feeling that one is now a burden to family and society, and the incredible vulnerability people like this feel," said Chamberlain.

"And I would say to all of us tonight, that for people like these, we had better make the right decision, knowing full well that we will all arrive at old age and sickness eventually."

The terminally ill are the losers

Much of Chamberlain's arguments centred around the Dutch experience. He said that the legalization of doctor-assisted suicide there has created an atmosphere of fear for the elderly and terminally-ill, citing a survey of Dutch nursing homes that found 95 per cent of inhabitants were opposed to legalizing active euthanasia and 50-60 per cent were fearful of being euthanized against their will.

"In Holland, the one place in the world where voluntary euthanasia and voluntary assisted suicide has been practised, the line between voluntary and involuntary euthanasia has quickly become blurred. And the old and the ter-

minally ill are the big losers," said Chamberlain. He cited a medical report pegging the number of people euthanized without specific requests in Holland at about 1,000 a year.

Chamberlain noted that legalizing physician-assisted suicide would have the effect of increasing physician autonomy, not patient autonomy.

"In the case of euthanasia, the only witness who could testify that safeguards were or were not followed would be dead," said Chamberlain. "Legislative safeguards of physician-assisted suicide protect the doctor from prosecution, not the patient or the public."

Fact or fiction

Robinson disputed Chamberlain's portrayal of the Dutch situation and accused him of uttering falsehoods and lies.

"Facts are important. It's important that when we make these decisions, they not be based on fear-mongering, on the

suggestion that something is happening which in fact is not happening at all," said Robinson. Chamberlain responded to the accusations with documentation from journals and articles he had earlier cited in his speech.

One doctor in the audience who took Chamberlain's side on the Dutch experience was Cameron Ross of Chilliwack, B.C. Ross said that on a recent trip to Holland (as a doctor), he discovered that active euthanasia was accepted by many Dutch citizens.

"There is a fairly common opinion in Holland that it's a reasonable thing for people to be killed on occasion, not only without their permission but also sometimes against their will, for the common good," said Ross.

Against his will

In one instance, Ross said, an ill man's regular doctor was unavailable, so a replacement doctor came in. After receiving pressure from the emergency room, the replacement doctor administered a lethal injection to the patient without asking his permission. When the sick man's regular doctor came back, he was horrified because he knew that his patient did not want to die.

"The replacement doctor came up before the medical board, but only received censure: a slap on the wrist," said Ross.

Ross, a Christian, said that his personal opposition to euthanasia stems from his belief that life is God's. To illustrate how he has seen God work in the lives of even terminally-ill people, Ross used the example of a patient who had died in the previous week. According to Ross, the man would have been a prime candidate for euthanasia, but he ended up far outliving doctors' projections and made peace in several broken relationships before he died.

"He made peace with his daughter and he came to realize that each one of his children was extraordinarily different and most worthwhile," said Ross. "God gave him that opportunity."

Canada most indebted major industrial nation

...continued from page 1

debts add up to \$661 billion, he says. At present, "33 cents of every dollar Ottawa collects goes to interest."

But Boersema added, "We should not, however, seek to balance the budget each and every year. Rather, we should seek to balance it over an economic cycle." He recommended that the government should make deep cuts in prosperous times, but in recessionary times "hold the line on spending."

Commenting on the latest federal budget, Boersema said, "Martin has made a good step in the right direction." He approved of the government's cuts to business subsidies, but suggested that RRSP ceilings could have been cut a lot more. He criticized the government for "breaking past promises" by cutting government jobs despite previous union agreements, and criticized cuts to foreign spending. "From a Christian perspective, any cuts to foreign aid should be resisted," he said.

In a question and answer

session, Boersema was asked why the GST has been maintained and why it has failed to reduce the national debt. Boersema replied that the GST "has

tion as us and they cut everyone off at the knees" — referring to severe government cuts which resulted from that country's debt crisis. Boersema criticized

all the way down to zero."

What can we do?

Asked about the effects of our dollar's devaluation, Boersema said, "The devaluing dollar has done wonders for our exports." But it also causes Canada to "import inflation" when Canadians buy foreign goods.

After the question and answer session, Hans Vander Stoep, executive director of the Canadian Christian Business Federation, challenged the audience: "Is there anything we can do?"

One man suggested, "The community has to take more responsibility."

Boersema agreed that "you need to, within your own community, address issues." The government will "sit up and listen" if groups like CCBF make suggestions that are "not necessarily in our self-interest."

Boersema is currently working on a book entitled *Political-Economic Activity to the Honor of God*.



Will Canadians be citizens of the true north strong and free or weak and indebted?

collected a significant amount. It's necessary until we get the deficit under control." Another listener commented that recently, "New Zealand was in the same situa-

"slash and burn tactics" such as the cuts suggested by the Reform Party. But he added, "Martin has not gone far enough. From a moral perspective, we need to bring [the debt]

Opinion

Faith in the budget

John Hiemstra

A budget is never simply a technical document. For those who have the eyes to see, budgets reveal a vision of life.

Budgets tell us which programs are being pushed, trimmed, or eliminated in order to advance the government's vision of a good society. It shows the government's view of social health and well-being and how it wants to achieve them. It also reveals the government's idea of fair taxes and incentives.

Christians need to discern the faith concealed between a budget's exacting revenue and expenditure lines. In the gospel of Matthew we read: "Where your treasure is, there your heart will be also" (6:21). What does Paul Martin's budget tell us about where the federal government is putting its treasure?

To read a budget, we need to know that it is a government's forecast of income and specific expenditures for a year. If income exceeds expenditures, the government will run a budget surplus. When expenditures exceed income it has a deficit. Deficits that accumulate over several years add up to the government's debt.

Causes of the deficit

In 1970, Canada ran its last surplus budget while carrying a debt of \$1.8 billion. Today, Canada is running a deficit of \$44 billion and our debt soars over \$548 billion.

Many critics, including the Reform Party led by evangelical Preston Manning, point to social spending as the major cause of the debt. But, if God really wants us to do justice to the poor, sick, elderly, unemployed, and weak, can social programs serving this aim be the cause of Canada's debt?

Sure, Canada's social programs need to be reformed to make them fairer, more effective and efficient. But, in the last few years the federal government has collected enough revenue per year to pay for all of its programs. The problem is, government does not collect enough revenue to pay the interest on its debt.

Social spending as a percentage of the GNP has, more or less, remained constant over the last decades. This also tells us that in "normal" times Canada

can afford its current social programs.

So how did Canada get into "abnormal" times? The history of deficits shows that the debt is, by and large, due to wasteful spending, tax expenditures and high interest-rate policies.

Foolish government spending has been the practice of all parties for two decades. For example, billions were spent on

tain individuals or corporations but were forgiven. Why? These tax expenditures were believed to spur economic growth.

A high interest rate policy, used in the early 1980s to fight inflation, also had the effect of making deficits double and the debt balloon. Why was this policy pursued? The government believed that, among other things, it would stimulate economic growth.

Vision of past budgets

The arguments behind wasteful spending, megaprojects, oil exploration grants, uncollected taxes, investment incentives, and high interest rates, reveal a pattern of deep trust in economic growth as a "savior." We and our governments have been investing our "treasure" in economic growth. It is our society's belief that life is a race — to succeed, to prosper, to consume, and to stay ahead. As one bumper sticker jokes: "The one with the most toys at the end wins."

Too often, Christians seem to have joined this religious charade of materialism and consumerism. This flies in the face of Matthew's warning: "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money" (6:24).

*Too often,
Christians seem to
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religious charade
of materialism and
consumerism.*

megaprojects, regional development projects, military escapades, scientific incentives, etc. Budget after budget, deficits were run to fund these projects because they promised to increase economic growth and material prosperity.

Past Liberal and Conservative governments have also failed to collect the taxes needed to run programs. For example, Eric Neilson produced a massive study in the early years of the Mulroney government identifying \$20 billion and more in tax expenditures. These are taxes that were owed by cer-

To serve God includes, at minimum, following his norms as starting points for our daily life. Justice, stewardship, freedom, equity and compassion are non-negotiable starting points, even when considering tax policy and program expenditures. There are solutions to Canada's debt problems, but we need to steer towards them by using, not abandoning, God's norms.

Canada's debt testifies to the failure of economic growth to save Canada from past problems. Ironically, this same belief is now being trumpeted as the solution to our debt!

Judging budgets

The Reform Party's alternative budget, for example, seems willing to do almost anything to rid us of the deficit in order to

promote economic growth and prosperity. Its proposals to slash pensions, welfare, unemployment insurance, maternity leaves, foreign aid, health care, aboriginal funding and provincial equalizations payments assume that norms are an afterthought. Norms are also suspended in the alternative budget's failure to offer reforms to unfair tax policies favoring rich individuals and corporations.

Paul Martin has presented a new budget. You decide. Does it take norms as a starting point for dealing with the deficit, or is it just another way of making norms an afterthought on the way to economic growth?

John Hiemstra is professor of political science at The King's University College in Edmonton.

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Editorial

A helpful mirror for Dutch Canadians

Many people think the Netherlands has been a predominantly Calvinistic country since the days of the Reformation. The reason for thinking that the Netherlands has been mostly Calvinist is probably because the commercial strength of the country has always emanated from the predominantly Protestant provinces of North Holland and South Holland. A disproportionate number of Dutch traders and business people in previous centuries were Calvinists. Perhaps paintings of 17th century Dutch VIPs by famous artists like Rembrandt van Rijn and Frans Hals have left the impression with foreigners that these dour faces held up by stiff white collars and black suits represent the whole country.

Little do people realize that Calvinists never were a majority in the Lowlands. Their numbers fluctuated between 10 and 40 per cent of the

population. There always were more Roman Catholics than Calvinists in Holland. And then there were the other Protestant groups and the unchurched.

Not only do many people exaggerate the number of Calvinists in Holland, they also ascribe all kinds of negative characteristics to these Dutch Calvinists. Just read the following poem by Flemish writer Ernst van Altena (translated by me):

When I see them, those Netherlands, in their churches,

Reformed, Christian Reformed, the progeny of John Calvin,

with their faces stiff as whitewashed sepulchres,

and with their sureties ground finely to powder,

When I hear them preach their truth in gales of thunder,

never un-neat, un-creased, and never out of control,

then I think:

the Netherlands may be free from sin,

but, dear Lord, give me sinful Flanders any day.

A minister of the Dutch parliament, Mrs. d'Ancona, once said to a group of students who protested an increase in tuition fees: "Is it that bad to borrow money? I find your attitude so bloody Calvinistic." For the rest Dutch Calvinism has been and still is being accused of being moralistic, anti-cultural, anti-emotional, arrogant and hypocritical.

Calvinistic or Dutch traits?

I found all this information in a booklet by Dr. W. Nijenhuis entitled *Hoe Calvinistisch zijn wij Nederlanders?* (*How Calvinistic are we Dutch people?*), published by the *Historisch Documentatiecentrum voor het Nederlands Protestantisme*. The author points out that Calvinism has many streams and that it's unfair to reduce all adherents to a single caricature.

He also believes that certain traits ascribed to Dutch Calvinists are really Dutch national traits. Since his analysis explains partly who we, Dutch-Canadian Calvinists and non-Calvinists, are, I will share some of his insights in this booklet-inspired editorial.

The ordinariness of it all

Internationally acclaimed Dutch historian J. Huizinga described the Dutch ethnic character as *burgerlijk* — bourgeois or middle class, tainted with the notion of being "ordinary." "Whether we jump high or low, we Dutch people are all ordinary, from the lawyer to the poet, from the baron to the proletariat," writes Huizinga. "Our national culture is ordinary in

every sense of the word...."

He later adds that the whole of Dutch history reflects middle class aspirations: political life rooted in middle class values; little military spirit; a strong commercial spirit. But this same history also reveals the less appealing characteristics: a fear of disorderliness; a lack of public courtesy; a certain stinginess.

What Huizinga means by *burgerlijk* is especially the "non-heroic," says author Nijenhuis.

Geographical and historical reasons

According to Nijenhuis, all kinds of factors explain this "non-heroic" nature of the Dutch: a small geographical area next to giant Germany; the soil which influenced Dutch people in various regions in their economic and religious development (I think he means the rural character of much of Holland); the hydrographic factors (canals, dikes, polders); the development of the Dutch language. These factors combined to shape positive and negative characteristics, says Nijenhuis.

On the one hand there is a strong sense of freedom, a spirit of enterprise, individualism and a healthy nationalism. On the other hand there is a certain small-mindedness, a lack of the heroic and of the monumental.

But the main point that Nijenhuis wants to make is that it's not correct to see the origin of these characteristics in Calvinism or in Calvinists, but that they belong to the ethnic character of the Dutch people.

Unexpected influence

Not that Nijenhuis wants to deny that Calvinism itself can be accused of having fostered a certain sobriety, parsimony, legalistic severity and an excessive aversion to worldly amusement. But, he says, the prevalent immorality of previous ages, especially during times of affluence, helps to explain that development.

He ends his booklet by acknowledging that the Calvinist minority in the Netherlands has wielded an influence that is out of proportion to its numbers. It has been a progressive and conserving force in church, state and society. It has also influenced the lifestyle of the non-Reformed Dutch. But a Calvinistic country, the Netherlands has never been and probably will never be either, he concludes.

Perhaps by looking into this mirror we who are Dutch-Canadians can better understand who we are. How much of this still characterizes us?

BW

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Letters

The soldier is soon slighted

Somewhere in my files is a poem written by an unknown soldier. The poem speaks about God and the soldier.

Both are honored and in high demand during times of war. But as soon as war is over God is forgotten and the soldier slighted.

I was reminded of this when I read the story: "Netherlands council of Churches offers apology to Indonesia" (CC, Feb. 24). I was especially interested in the paragraph: "The churches followed the general opinion in

the Netherlands, which tried to impose its own pattern of colonization and nationbuilding on Indonesia. When this did not work, the military became involved in a 'police action' to enforce the colonial desires."

This colonization may have been on the mind of some. But as one of "the military," at no time did I see my stay in Indonesia as a means "to enforce the colonial desires." It was to restore order and peace.

Maybe the Indonesian ambassador to the Netherlands,

Sudarmanto Kadarisman, when speaking about the fact that Indonesia has forgiven, understood (most likely better than many in the Netherlands), the meaning of the white crosses in long rows on the "fields of honor," wherever in the world they may be.

He gave greater honor to those who were in the army in Indonesia than do many Dutch citizens; he forgave before he was asked to.

Gerald Schroor
Oshawa, Ont.

As if we had known each other



Wilhelmina Tammel with one of her grandchildren.

Your feature about Ineke Parlevliet (CC, Feb. 24) tugged at my heart. It made me feel as if I have known her all my life, though we have never met.

You quoted her as saying: "I don't look at my life as a waste.

My marriage was a mess; it was not an easy life, but these things brought me closer to the Lord."

She added: "I would love to see my children come back to the church. But the Lord does not need me for that either."

I enclose a picture of another grandmother who prays for her children and grandchildren.

Wilhelmina Tammel
Bellefonte, Ont.

Looking for Maria

An Albert Haesan from Belgium has asked us for assistance in finding someone whose maiden name was Maria Theresia Schaap, and who was born on January 5, 1926, on board a ship that was anchored at Uithoven, Belgium. Her birth was registered in Rotterdam or Breda. Maria Theresia Schaap eventually immigrated to Canada. She married and had children. Is anyone able to tell Mr. Haesan what happened to this woman? If so, please write to Albert Haesan, Veldstraat 52, 3621 Reken, Belgium.

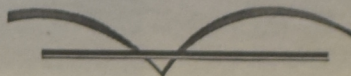
For our
Calendar of
Events, please
turn to
page 18.

50th Anniversary Rearview Mirror



In May of 1950 The Canadian Calvinist took on the larger format (9 by 12 inches) of a broadsheet and began to carry secular "Canadian" advertising: the Canadian Bank of Commerce ran an ad in Dutch: "Doing good business," the bank said, "is a question of honesty, capability and experience. The Canadian Bank of Commerce maintains its reputation of 85 years having invested these virtues in the service of industry and agriculture." Presumably they were looking for equally honest customers — who were encouraged to "discuss your financial matters with our local manager."

The Canadian Calvinist May 1, 1950



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What's a honeymoon?

February was "Family Life Month" at our children's Christian elementary school. According to a letter we received from the principal, each class would be doing age-appropriate units on family and interpersonal relationships, in other words: sex education was on the agenda.

Sex education at the Christian school comes from a different perspective than that at the public school. At the public high school I attended, in Grade 9 we learned the technicalities: "Here's how it's done; everybody does it, but do be careful and think about consequences."

At the Christian school, the kids learn that sex belongs inside a marriage between a husband and wife.

So when one day in February our Grade-7 son, Paul, approached Marty and myself with, "I have to ask you some questions about your honeymoon," we thought this was part of the family life curriculum.

That the interview was real-

ly an oral history project was just as well: like our honeymoon, more of it was about our car than sex.

Elsie's last stand

There was the day I navigated us through the heart of Nova Scotia on a gravel trail that didn't deserve to be on the

It was like a bad dream. I wanted to stay in a motel and continue our journey later — after the storm, after the night.

map. The potholes and boulders sent Elsie, our little green Datsun, to the nearest muffler shop sounding like a diesel. Marty was not impressed. A new wife learns to be very quiet at times such as these.

Then we had the slow leak in the left rear tire. It only let out air if parked in a certain position.

Late one afternoon, heading back to Ontario through

Montreal in a torrential downpour, our honeymoon reached a climax. As water splashed up through the floor boards, and rose around our feet; the alternator light flashed ominously. This was after we had already bought a new alternator — not to mention the new muffler, a new battery and a new tire.

Marty slammed his hands down on the steering wheel reciting a few choice words he has since dropped from his vocabulary. In response, the horn cover popped off into the back seat.

Meanwhile, I kept navigating us onto turn-off lanes either towards the heart of the city or to the further reaches of the province. We just couldn't see the overhead signs through the driving rain.

Going to the moon

It was like a bad dream. I wanted to stay in a motel and continue our journey later — much later — after the storm, after the night.

"There's a motel," I

squeaked.

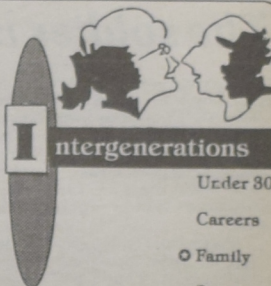
"We're going home," decreed Marty, the accountant, thinking of all the money we'd spent already, mostly on Elsie. He was as good as his word. Eight hours later Marty carried me over the threshold of our apartment.

"What's a honeymoon?" four-year-old Amanda asked me several days after Paul's interview.

"It's a trip that a man and a woman who just got married take. It's so they get to know each other better."

Amanda, who obviously had been mulling over the honeymoon concept since the interview, was really disappointed with my answer. "Oh," she said, "I thought on a honeymoon, you go to the moon and you eat honey or something." Now there's an idea.

Marian den Boer, who resides in Hamilton, Ont., with her husband and five children, is more than grateful that she hasn't been on a honeymoon since 1976.



Lutheran study finds poorest Americans most likely to see God's hand in their finances

MINNEAPOLIS, Minn. (EP) — Many Americans view God as the source of their financial well-being and the one to turn to for wisdom in managing their financial resources, according to a recent national survey for Lutheran Brotherhood.

Of the 1,000 heads of household interviewed, more than four in five (81 per cent) have thanked God for their

financial well-being. In addition, seven in 10 say they consider their own financial situation to be at least somewhat a reflection of God's regard for them, and nearly half (49 per cent) have prayed for guidance in how to manage their finances.

"Many people take an active role in managing their finances but consider their ultimate suc-

cess to be an article of faith," says Louise Thoreson, vice president of Lutheran Brotherhood's charitable and benevolent programs. "In the daily grind of money management, many people both seek God's guidance and thank God for their financial well-being."

Lower income, greater gratitude

The survey found that among three primary income groups (those making \$25,000 or less, those making \$25,001 to \$50,000, and those making more than \$50,000), those with incomes of \$25,000 or less are most likely to acknowledge a spiritual influence in their financial affairs.

Some 86 per cent of those making \$25,000 or less have thanked God for their financial well-being, compared to 77 per cent of those making between \$25,000 and \$50,000, and 75 per cent of those making more than \$50,000.

Similarly, those in the lowest income group are most likely to have prayed for financial guidance and are most likely to consider their personal financial situation a reflection of God's regard for them.

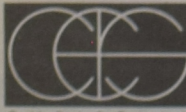
The survey also found that women tend to be more thankful than men about their financial status; 86 per cent of women have thanked God for their financial well-being compared to 76 per cent of men. In addition, women are 14 per cent more likely to have prayed for financial guidance (56 per cent) than men (42 per cent).

Those who have some college education are more likely to pray for guidance about finances (58 per cent) than those with a high school education or less (50 per cent), and those who are college graduates (38 per cent). Those residing in the South (56 per cent) are more likely to pray for financial guidance than those in the Midwest (46 per cent), the West (46

per cent) or the East (44 per cent).

Although the survey found that people look to a higher power for financial security and reward, financial success is not their main value. Nearly two in three respondents (64 per cent) agreed with the statement, "The love of money is the root of all evil." And six in 10 Americans (61 per cent) agreed with the statement, "You cannot serve both God and money."

While money has its attractions, the vast majority of Americans believe that a good name is more valuable than riches. Overall, eight in nine respondents (88 per cent) agreed that "a good reputation is more valuable than money." Among those who disagreed, however, those age 18 to 29 were five times more likely to disagree with the statement (20 per cent) than those age 65 or more (four per cent).



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Film Review

Sumptuous film about 18th century monarch points to current British royal troubles

The Madness of King George

Not rated
 Stars Nigel Hawthorne, Helen Mirren, Ian Holm, Rupert Everett
 Written by Alan Bennett, based on his play *The Madness of George III*
 Directed by Nicholas Hytner

Marian Van Til

King George III, who came to Britain's throne at the age of just 22 in 1760 and ruled well into the 19th century (1820), was one of Britain's more colorful monarchs. I remember two infamous facts about him from my school history lessons: it was he who "lost the American colonies"; and during much of the latter part of his reign he was quite mad — as in insane; though he was probably still mad, too, over those colonies.

This lavish film, set in 1788, fills in intriguing and poignant details from the period when George first showed signs of dementia. While his former American subjects may have hated him, it seems he was much loved by his subjects at home. Known as "Farmer George" for his love of the soil and his easy way with the peasants, it may have been difficult at first for his courtiers to determine whether his increasingly weird behavior was simply a more blatant display of his natural eccentricity or whether something else was brewing in his royal brain.

Losing his grip

Increasingly there are signs the monarch is losing his mental grip: he roasts his attendants out of bed at 4 a.m. and insists they frolic with him on the heath; happily married to Queen Charlotte for many years (and father of 15 children), he uncharacteristically makes lewd suggestions to a beautiful lady-in-waiting; he chatters incessantly — it is as if he must empty his brain of everything that collects there, he says, and can only do that through speaking every thought; and he has tumultuous mood swings; and eventually he cannot control his bladder and bowel functions. (The blue urine which is dutifully note for posterity is now

known to be a sign of a debilitating hereditary disease which effects the nervous system.)

George becomes alternately nasty and pathetic, repellent and an object of sympathy. His foppish son George, Prince of

Wales and heir to the throne is known to be a sign of a debilitating hereditary disease which effects the nervous system.)

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Nigel Hawthorne and Helen Mirren, in their roles as King George III and Queen Charlotte.

Wales and heir to the throne is known to be a sign of a debilitating hereditary disease which effects the nervous system.)

A royal predicament

Though he's a vain and shallow character who hasn't the imagination to make something of his life until such time as he will become king, the younger George is right when he says: "Being Prince of Wales isn't a position; it's a predicament." And the audience makes an effortless mental leap forward in time to Charles, Prince of Wales, and his somewhat futile efforts to "make something of himself" while his mother reigns on.

low through on it. The King is subjected to varying degrees of barbarisms in efforts to cure him (though such barbarisms were common medical practice at the time). Besides the normal "bleeding" to remove bad humors, he is tied down and his backside blistered with a hot glass to allow other fevers to escape. He is kept apart from his beloved Charlotte and his children (some of whom are still very young).

Then a maverick doctor who has specialized in mental disturbances is brought in by Prime Minister William Pitt and others who don't wish to see an England under George IV — yet. The doctor (played with an effective combination of steel and sympathy by the great theatre actor Ian Holm) insists on reigning in the King, something one does to a King in only the gravest of circumstances. He is not "just like everyone else" as we would be apt to say.

The film captures well the trauma George's loss of mental faculties causes in the court and in Parliament. He is, after all, "the Lord's anointed." For

such a one it wasn't too much to ask that one's back never be turned to him, that one never look him directly in the eye, or that no hand be laid on him in any way without his leave, even by a doctor.

And yet, the Lord's Anointed

Media/Arts



to fly away, and away from a King was a disturbing thing indeed. Nigel Hawthorne, another gifted theatre actor, superbly captures the subtleties of George's vacillating personality, his hubris, mortality, exuberance and terrible vulnerability.

Poignance and pomp

There's a poignant scene in which George III, a government minister and a few attendants read from Shakespeare's *King Lear*. (The doctor, a former parson, hasn't read Shakespeare and doesn't know that *Lear* is mad.) In a quiet, lucid moment George realizes profoundly that he and Shakespeare's famous monarch share more than a throne.

Though this sumptuous film is in some ways lacking in substance, the British have no rivals in recreating history, especially their own, on film. *The Madness of King George* is a wonderful feast for the eye and ear: the camera cavorts over every detail, every powdered wig, bit of gold braid, and fresh or lined face; and the regal music of Handel, a product of the same era, is the perfect aural adhesive to hold it all together and propel the action.

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Church

Graham takes to information superhighway for Global Mission updates

MINNEAPOLIS, Minn. (EP) — News information and audio updates on Global Mission with Billy Graham, a satellite crusade in Puerto Rico March 16-18, will be available on CompuServ through the Christian Interactive Network.

A digitalized press kit, audio updates and prayer alerts can be accessed on the Global Mission section in the World Missions Forum of the Christian Interactive Network on CompuServ by

typing "Go CIN." Periodic news releases and updates will be available through the end of the mission.

Largest evangelism effort in history

"Throughout his ministry, Mr. Graham has maintained a cutting edge in using every means possible to reach people with the gospel message," said A. Larry Ross, director of media and public relations for

the Billy Graham Evangelistic Association. Global Mission will be the largest outreach in the history of the church.

"Satellite and computer technology has developed to the point that the evangelist can now bring to a world that is filled with despair and frustration the gospel message, that transcends boundaries of geography and political ideology," said Ross.

Eight million people are ex-

pected to attend satellite crusades held in mid-March in more than 2,200 locations in over 175 countries in 102 languages. Organizers expect one billion people to view the video crusades and the prime-time broadcasts on national television networks in as many as 100 countries, including a syndicated broadcast across the United States the week of March 19.

This will be the first time the evangelist's messages have

been transmitted simultaneously to most countries in the world. It will be the largest evangelistic outreach in the history of the church and one of the most complex technical worldwide efforts ever attempted.

On-line availability of news information for Global Missions is not Graham's first trip on the information superhighway. In November 1992, he became the first person on the cover of *Time* magazine to hold a press conference on America OnLine.

Roman Catholic church fights against legalized euthanasia in Australia

PERTH, Australia (EP) — A bill before Australia's Northern Territory's Legislative Assembly would legalize voluntary euthanasia, a measure that the Roman Catholic Church and right-to-life groups are fighting to defeat.

The law would permit adults diagnosed as having less than 12 months to live and undergoing pain, suffering or distress, to end their lives with medical help.

According to Ecumenical News International (ENI), Roman Catholic Bishop Ted Collins has urged Roman Catholic members of the Northern Territory's assembly to vote

against the bill and to follow the church's teaching. Collins said that a vote against the bill would be a vote toward "preserving the sanctity of life, because it is God-given and taken away through death."

The Australian Federation of Right to Life Associations said that any attempt to change the homicide laws concerning the terminally ill was "fraught with danger."

The Northern Territory's conservative Chief Minister, Marshall Perron, privately sponsored the bill and has gained the support of 12 of the Assembly's 25 members for the law. Seven parliamentarians op-

pose the action, and the rest remain undecided. The bill will come before the assembly in late February.

The Northern Territory has a population of about 170,000. Critics of the proposed law said that it could turn the territory into a "death centre," attracting people from other parts of Australia and from other countries.

Public support for the move appears to be high. In an opinion poll conducted by a national newspaper last year, 79 per cent of respondents were in favor of terminally-ill patients being allowed medical help to end their lives.

England struggles with Christianity in schools

LONDON, England (EP) — Since 1980, government-funded schools in England have had the freedom to allow children to worship and pray and to include Christian teachings as a regular part of the curriculum.

But according to an article in *The Wanderer*, a Catholic newspaper, teachers and churches are beginning to back away from this freedom. In a recent speech, the Anglican archbishop of York, Dr. John Habgood, appeared to suggest that school worship is probably no longer viable in that country.

Habgood has clashed with more conservative Christians in the past, but this time others have joined him in speaking out against this religious liberty. Some teachers are reportedly reluctant to lead students in prayer, and some churches are concerned about the perception that they are attempting to proselytize in schools.

A group called Christians in Education, together with an ecumenical organization called the Order of Christian Unity, has made efforts to keep the 1988 Education Act alive. The Christian Education Project of the Order of Christian Unity is attempting to offer practical solutions by means of a Schools Support Group, now operating as a pilot program in one area, offering trained volunteers to foster links between churches and schools. These volunteers may be presenters at school assemblies, offer ideas and encouragement, or help with religious education projects.

"We are anxious to work closely with schools — we see ourselves as offering a service to them — and teachers seem to like a practical, hands-on approach," said Lady Benyon, chairperson of the OCU's Christian Education Project.

Latin churches call for rebirth

CONCEPCION, Chile (EP) — Protestants in Latin America met in late January to discuss the need for a new, united effort to meet the needs of the Christian church.

The general assembly of the Latin American Council of Churches (CLAI) opened January 26 in Concepcion, Chile, with almost 500 church representatives and official church observers, and without the presence of Roman Catholic observers.

The Concepcion meeting was the first in CLAI's history in which a decision was made not to invite the Roman Catholic church, a move made last year by CLAI's board of directors against the background of deteriorating relations between

Protestants and Roman Catholics throughout Latin America.

The decision was made, according to Pagura, "to mature thinking" and find ways to "deepen our relationships."

According to Arturo Peidras, of the Federation of Evangelical Churches in Costa Rica, the end of the Cold War may signal a more unified front between Protestants in Latin America. Those holding different political and theological positions during the Cold War would now be forced to find a "common purpose" in the face of global economic forces which "will damage national identity," said Peidras.

According to Ecumenical News International, CLAI's outgoing president, Frederico

Pagura, bishop emeritus of the Methodist Church of Argentina, called on the council to "remain faithful to its original vocation" in the face of "the 'supermarket' of proselytizing competition," and the current crisis.

Since its formation in 1978 and its official foundation in 1982, CLAI has tried to respond to crises and problems throughout the continent and parts of the Caribbean, including the military dictatorships in Central and South America, civil wars and conflicts in Central America, the poverty throughout the region caused by external events and natural disasters.

German church wants Marks for missions

STUTTGART, Germany (EP) — A regional Protestant church in Germany hopes that each of its nearly 2.5 million members will donate one Deutsche Mark for world missions this year. Where the donations will go will be left to the individual parishes in Württemberg. The church proposed 98 projects in 46 countries in which Württem-

berg missionary societies and their partner churches are involved.

The projects' main emphasis is on sound training in theology, training as manual worker or craftsman, and in the field of medicine. The distribution of Bibles and radio mission also have a high priority.

Moving beyond prejudice

"But you have insulted the poor." (James 2:6).

The great composer Felix Mendelssohn loved to tell the story about his grandmother, Frumte, and his grandfather, Moses Mendelssohn. Moses was far from handsome. He walked with a limping gate, he was much shorter than the other young men in Hamburg, and he had a very noticeable hunch back. One day Moses encountered Frumte, the young daughter of a local businessman. Moses was smitten and determined to win her hand in marriage. She personified all the beauty and poise dreams are made of. Yet, like other young women of Hamburg, Frumte was repulsed by his misshapen body and reluctantly agreed to see him only after Moses made many requests to her father.

Sleepless in Hamburg

Despite her constant resistance, Moses' hopes did not dim. He continued to call on her. However, one evening she told him clearly that he should

not return. She did not want to see him again. Moses realized that this would be his last opportunity, and made his passionate proposal: "Do you believe that marriages are made in heaven?"

"Yes," she replied hesitantly, reluctant in the insecurity of not knowing where he was headed with this "I suppose so."

"So do I," agreed Moses. "You see, in heaven, just before a boy is born, God shows him the girl he will someday marry. When God pointed out my future bride to me, God explained that she would be born with a hideous hunch back. That is when I asked God if he would please prevent the tragedy of a beautiful girl with a hunch back. I asked God to let the hunch back fall on me instead."

Frumte's eyes filled with tears. Years later she wrote, "I looked into the distance and I felt some long hidden memory stir in my heart. At that moment I realized the depth and quality of this deformed young man. I never regretted marrying him."

Shifting gears

Maybe Moses Mendelssohn overplayed his hand in conjuring scenes of pre-natal heaven. Still, there is something quite insightful about his analysis of who we are in ourselves and in the persons we meet day to day. For one thing, there is something of divine beauty in every person knit together by God in each mother's womb. We did not emerge into this existence by our own volition, or at the design of our own hand. And if our lives are a divine gift we ought to be careful about artificial criteria of worth we might use as plumb lines in measuring the bent of another soul.

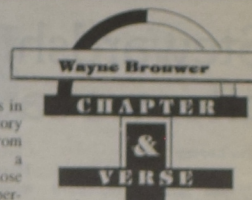
Second, though physical realities, including beauty and social status, may initially mark our assessment of each other, they rarely tell the whole story of human meaning. "Poor eyes limit your sight," said Franklin Field. "Poor vision limits your deed." Who wants to kiss a hairlip? Who wants to hold hands with a stump destroyed by meat tenderizer mistakenly

injected by a junkie (she was in our church telling her story recently)? Who wants to from "spoons" in bed with a hunchback? Well, only those who have eyes to see the person, whose vision is not encumbered with limited perspective. Only those who love.

Stepping through the door into tomorrow

Third, there is something refreshing about stumbling into the Kingdom of God and finding relationships of meaning that are not prejudged and limited by the rules of others. Frumte should not have married Felix, at least by the rules of the day. Sir Walter Scott should not have remained with his disfigured wife. Hosea should have divorced his wayward spouse. And there are millions of other relationships that ought to have dissolved. At least on our terms. But what a serendipitous delight to find power in the passions of heaven!

"You have insulted the poor!" said James. Too bad! See what



you missed?! You missed the gifts God lavishly showered in unlikely corners. You missed a beauty beyond status. And you missed Jesus himself. Because he was playing ball with the kids down that very alley!

Wayne Brouwer is senior pastor at Handewyk Chr. Ref. Church in Holland, Mich.

Australian program gets Scripture in schools

NOWRA, Australia (EP) — In Australia, the teaching of religion in schools is not only allowed, but encouraged. A program in New South Wales has brought dozens of Scripture teachers to government schools, with more expected to come.

The New South Wales Education Act carries a provision for religious education in the schools. This service has traditionally been provided by un-

paid volunteers from various denominations. Because of this, however, there has been little cohesiveness in the biblical instruction.

Ecumenical approach to teaching religion

In 1992, Ray Carrall, of the Nowra Baptist Church at the time, formed the Shoalhaven employers of Christian Education Teachers Incorporated to

present an organized, ecumenical approach to teaching religion in the school system. Carrall hoped to have a church-paid secondary school-trained teacher at schools in a full-time capacity. The teacher would fulfill spiritual needs as well as being acknowledged as a member of the school staff.

Since 1993, when the first teacher was employed to work at Bomaderry High School, the

number of paid Scripture teachers in New South Wales government schools has risen to 40. Shoalhaven High School

and Nowra Technology High have also expressed interest in receiving a Scripture teacher at their schools.

Need more German missionaries

STUTTGART, Germany (EP) — German missionaries are increasingly in demand. According to the Association of Evangelical Missions (AEM), there are more than 3,000 vacancies in over 100 countries. AEM is located in Körtal, and comprises 53 organizations with over 2,000 missionaries abroad, and provide at least two-thirds

of the missionaries sent out from Germany. Director of AEM, Rev. Wolfgang Busins, relates the increase in vacancies to an increase in the work on various mission fields.



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Feature

Stewardship is everything we do after we say 'I believe'

Velva Lorenz

If you mention the word "stewardship" to a group of fellow Christians, there is a good chance that most will immediately think of money for church budgets, collection plates and pledges.

Perhaps that is because churches, often struggling with monthly expenses and mortgage payments, may tend to stress this one area to the diminution of others.

This emphasis might begin quite early. I recall as a child, tightly grasping my nickel meant for the church offering plate, reluctant to relinquish it. With a warning shake of her head, my mother would try to make plain to me that it was God's anyway.

Not only money

At that time I didn't understand. Consequently, as I grew up, it left an impression in my mind that, as money was the only thing I ever gave the Lord in tangible form, equating stewardship with money seemed reasonable.

As I matured in faith, however, I gained clearer understanding of the all-encompassing breadth of stewardship. God gave us the care of all he made. His Word reveals that being a steward for him involves doing his will in everything. Someone said, "Stewardship is everything we do after we say, 'I believe.'"

Paul entreats us to offer ourselves as pleasing and living sacrifices to God, dedicated to him. If we are to offer our everyday lives to him, we would do well to focus on the scope of that offering, in four different areas.

Stewardship of body and mind

"Do you not know your body is a temple of the Holy Spirit who is in you?" (1 Cor. 6:19, 20). If we eat too much, drink too much, exercise too little, smoke or use drugs, we increase the risk for disease and ill health, even death.

A special mention of sexual sins in the Bible emphasizes their seriousness. Anyone who engages in sexual immorality sins against his or her own body — a body that is a member of

Christ himself (1 Cor. 6:15-18). There is pressure from the media and elsewhere to make sexual permissiveness seem harmless. Often glossed over is the ugly truth that sexually-

by the Holy Spirit "for the common good" (1 Cor. 12:4, 7). We share in God's plan to serve others and build up his church with our gifts, all working together. Gifts of wisdom,

to glorify God. We can share in his plan by doing the tasks given us, administered in love — love that is patient, kind, humble, truthful, unailing and unifying.

God, then we become the responsible stewards he wishes us to be.

Yet we often forget that one of the gifts is that of giving. If we set aside our "first fruits" we demonstrate that God the Giver has first claim on us and all that we have. We may believe that money and possessions are not one of God's concerns. However, the many parables that relate to this subject, as well as the hundreds of references in the Bible that allude to finances and property, should make us aware that it is a subject in which God has great interest.

In one familiar story, a young rich man asked how he might be saved, having kept all the commandments. Jesus replied that he must sell everything and

Stewardship of the earth

Every steward for Christ should feel concern for the land in which we live, remembering with awe and thankfulness, "The earth is the Lord's and everything in it..." (Psalm 24:1).

He made it for us to care for with love and wisdom. Instead, the earth has been poisoned and abused.

We need not continue as we have. In our role as caretakers we dare not permit such precious resources as our rain forests to be further destroyed. Or ignorance, carelessness and indifference to allow continued pollution of our water and air. How can we leave such a legacy to our

If we set aside our "first fruits" we demonstrate that God the Giver has first claim on us and all that we have.

give to the poor, then he would have treasure in heaven. Unable to give up his great wealth, the man went away in sadness. His love of property kept him from eternal life.

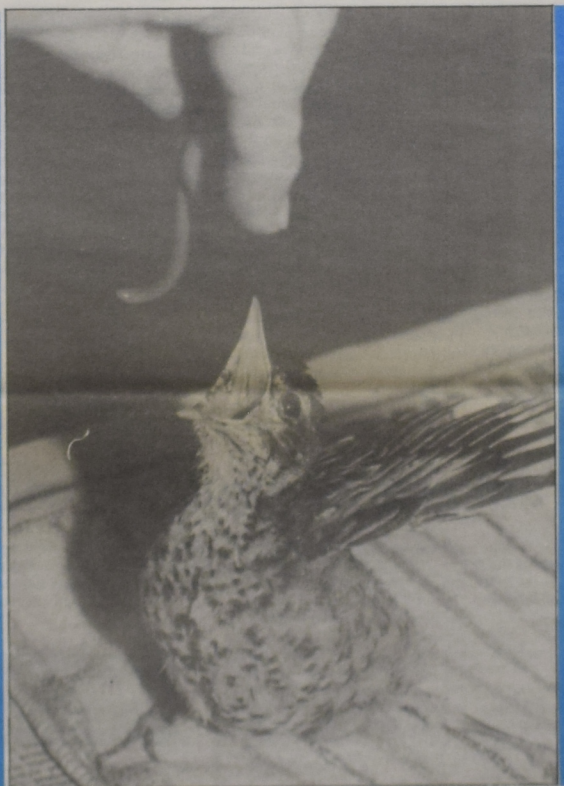
Just as we brought nothing into the world, we will take nothing out. He has given us money and goods to use in serving others and to spread his Word. All property belongs to him; we are but stewards of it.

What is stewardship, then? "Stewardship is the acid test of where our faith and hearts are," says Donald A. Abdon, in his book, *Training and Equipping the Saints*.

The final truth for us is this: as managers, we are entrusted with Spirit-given gifts to be used faithfully and wisely. We receive the grace of God and are rewarded, not by how much or how many gifts are given us, but by our faithfulness and vigilance in using them.

As his stewards, we offer our very lives in joy and thanksgiving, gladly caring for all which he has assigned to us.

Velva Lorenz is a free-lance writer who lives in Stockton, Calif.



"God gave us the care of all he made."

transmitted diseases and unwanted pregnancies are often the result.

Drug abuse is a menace to both body and mind and has no place in our lives.

The body and mind are incapable of being separated and cannot perform apart from one another. If we allow worry and fear to take over, the result can manifest itself in any number of stress-related diseases.

Stewardship of gifts and abilities

As God's people, we each have been given a gift or gifts

knowledge, faith, healing, ministering, teaching, giving, discernment and pastoring are but some of the gifts mentioned in Romans 12:8, Ephesians 4:11, and 1 Corinthians 12:8-10, 28.

Some may protest: "But I cannot preach or teach or heal or do anything that would make a difference." Be assured. Each of us is a part of the body of Christ. Paul tells us that although there are different kinds of services, different kinds of working, God is present in all of them, in all of us.

We need only to discover what our gifts are, and use them

children?

We have no choice but to assume an active custodial role — that of protecting and renewing an earth under siege.

Stewardship of property

There is little doubt that money is a delicate subject.

People want to own and possess, but not share, the material blessings which God has given us. We should not, as God's children, however, have to be reminded that nothing in the world belongs to us (Job 41:16).

As we accept this and transfer ownership of all our property to

Feature

Caught in the Nazi net (3)

A Jewish family hides in the Nazi-occupied Netherlands

Mandy R. Evans

As last week's installments ended, Nan fears that he is about to be transferred from the camp in Vucht (the Netherlands) to Auschwitz. Suddenly he sees his mother among a group of women also about to be loaded onto the train to Auschwitz. He tries to slide over to her without causing attention. Then he calls to her.

Mama! It was Mama! Her eyes grew large with disbelief. She covered her mouth with her hands, while tears filled her eyes. She started to say something, but he quickly put his finger against her lips, motioning her to be quiet. Carefully, he moved towards her — just a little further... "Mama!" He gently touched her arm. Not able to speak, she put her hand over his, while tears rolled down her face. Instinctively, she began to remove her scarf and handed it to him, gesturing to tie it around his head. For a moment he hesitated, but knowing that it would please her, he

obeyed. His bald head was obviously worrying her. Without exchanging any further glances, they stayed next to each other.

A shrill whistle split the air: "Einsteigen!"

There was a mass confusion as the SS guards tried to keep the men and the women separated, but all Nan was concerned about was to stay close to Mama. A couple of times she turned her head to see if he was still there. He motioned for her to get on. He was not going to leave her. Not this time. Never more than one step removed, they found themselves in the same compartment, along with several other women. He quickly went for the window seat and pulled Mama down beside him. He was stunned. He couldn't believe it. It had all been too easy. The kerchief... it had fooled them. They must have thought he was one of the women.

It seemed hours before all the prisoners were finally herded aboard. A Dutch conductor, accompanied by an SS officer, began securing the doors. Nan pushed his knee lightly against the door, applying just enough pressure to keep the latch from catching.

When they reached his door, he watched as a "long" key was put in the keyhole... then turned... slowly. He could hear his heart pound. The conductor looked up. He caught Nan's eye. Did Nan notice a slight wink of cognizance? "He knows! He knows!" Nan thought as he watched the man pull out the key...

straight... slowly... and move on to the next compartment.

Nan took a deep breath. Would he be able to keep his promise after all? He squeezed Mama's hand gently. "She looks

along. The door flew open. He jumped. He tried to hold on to her hand, but he was not able to. She was standing on the tailboard, afraid to jump. The train was gaining speed. Out of

the kerchief.

"No! You keep it! You know, you really do look like a little girl," she laughed. He didn't answer. "I've probably embarrassed him," she thought. She



The survivors. Left to right, Corrie, Mandy, Mandy's mother, Rosie and Nan.

awful!" he thought. "So thin. So pale."

Death train leaving

The train began to pull out of the station. By now, it had turned totally dark outside and inside as well. Nobody spoke. He wanted to tell Mama something, but he thought better of it. His mind was going a mile a minute without a set plan.

Suddenly the train came to a halt. Some of the women fell on the floor. "What in the world is happening now?" one of them cried.

Nan looked out of the window. "I don't know," he mumbled. He watched as guards jumped off the train shining their flashlights underneath the cars and into the windows. Thoughts tumbled around in his mind. He was nervous. If only it were possible. Once the guards had satisfied themselves that everything was all right, the flashlights were turned off and the guards climbed back on the train. Slowly it pulled ahead in a huge cloud of steam.

This was it! Dead or alive, just as he had promised! Gradually the train increased its speed. Grabbing Mama's hand, he jumped up, pulling her

breath, gasping, he tried to keep up. Off and on, the steam caused him to lose sight of her. She tried to reach for his hand. Jump! He motioned. He watched as she tumbled alongside the tracks.

As if paralysed, they lay in the damp grass along the tracks as they watched the train move farther and farther away from them in the direction of Auschwitz. Their faces were wet with tears.

Nan pulled Mama gently to her feet. "Let's go, Mama. We are alive in Holland, but we still have a ways to go."

Follow the light?

They probed their way through the dark, across the muddy fields until they reached a road. In one direction they saw some distant lights, in the other there was nothing but complete darkness. They debated for a moment. "Let's go that way," Nan suggested, pointing toward the lights. "It's probably some small town."

Side by side, they walked in silence. Mama shivered.

"Are you cold?" Nan asked. "A little. How about you?"

"Not too bad. Here — take your scarf." He began untying

still couldn't believe what had happened — that she was actually walking right beside him. They passed a few farm houses, shrouded in darkness. Suddenly there was the sound of slowly approaching footsteps which gradually grew louder.

Mama held out her arm. "Stand back!" she whispered. "Your head, remember?"

A silhouette emerged from the dark. It was an old man, bent over by age, his hands folded behind his back.

"Goede avond," he greeted in passing.

"Goede avond," Mama replied softly. "Excuse me, could you please tell me how I get to the next town?"

The man stopped walking. He didn't immediately answer her. He looked at her curiously. "You're going the wrong way. Those lights belong to a German army camp. Town is the other way," he said, pointing in the direction he was going. "About a half hour walk."

"What's the name?" Mama asked.

"Dieren."

"Thank you! Thank you very much."

The man tipped his cap. Continued on page 13...



Mandy Evans today.

'Been there, done that...'

In the last two years, most of my columns have been treated with a "ho hum" by a friend of mine. He wants me to be much more controversial or psychologically insightful. "You have to provoke readers and cause them to write letters

There is no single topic today which causes my adrenalin to boost my argumentative energies to bring out controversial ideas.

to the editor. If you can make your column the most dominant after-church topic of conversation ("Have you read the awful things Alyce O. wrote in this week's CC?") you will at least have increased CC readership."

Now I am not known to back down from a good argument. I will debate tenaciously when I consider the issue to be

important. I have been described as aggressive, bitchy, ambitious, independent and domineering. (I have also been described in more flattering terms.) Unfortunately, when it comes to educational issues in 1995, there is no single topic today which causes my adrenalin to boost my argumentative energies to bring out controversial ideas. And that is because with any issue that is discussed I have a sense of "deja vu."

The whole gamut

"Total quality indicators in education?" I attended struggling Christian day schools in the '50s when the whole community attended to how well our Christian school "products" performed in the public high schools!

"To mainstream or to segregate the profoundly disabled?" I have seen schizophrenic, emotionally disturbed, ADHD, profoundly retarded, visually impaired and hard of hearing children in

segregated and in inclusive institutions, and what is best for one child and a classroom may not be best for another child and class.

"Teachers should exercise more control and discipline?" I have experienced controlling teachers who were abusive and I have seen those who were sensitive and respected disciplinarians. I have also witnessed permissiveness to the extreme in classes where the teacher should not have been given teaching credentials.

"Christian day schools are none other than ethnic 'greenhouses' for our CRC children?" My eighth grade class became Hamilton's first 9th grade class in 1956 and we debated the pros and cons of Christian education endlessly in the sulphur-stinking washrooms of Calvin Christian.

"The CLAC for Christian teachers' salary negotiations?" I have seen CLAC agents as facilitators between polarized interest groups and I have been impressed with their ability to

arrive at consensual agreements.

Knowing when to quit

So is there nothing left in education that will cause the fire to "flare in my belly"? One incinerary spark comes to mind: the patronizing attitude of those who have seen it all. In other words, my own kind sometimes gall me when I feel "put down" because they know better, or have learned earlier, or can oversee the "big picture" when they claim I see only a fragment. Since this phenomenon is usually experienced with men, I find them paternalistic in their dismissal of my insights or protests.

And so I conclude that this column may be experienced as very patronizing and paternalistic to those who are just beginning their teaching careers. I have a solution. As soon as a principal thinks "deja vu" about an educational issue, he or she should go back into the classroom. Whenever a board or

EDUCATION

Alyce Oosterhuis



committee member feels "ho hum" about the debate, he or she should retire and let the younger generation take charge.

Some of us really have been in the same positions too long for the good of the cause we affirm.

Alyce Horzenberg Oosterhuis has been teaching on and off (mostly on) since 1962.

Catholics wake up to unjust non-funding of other faith schools

Bert Witvoet

TORONTO — According to an editorial in the Feb. 19 issue of *Catholic New Times*, it is "ethically unsustainable for Catholics to go on accepting ... generous public support ... when Jewish parents, Protestant Christian parents, Muslim parents ... are without public funding. The contrast in treatment is so inequitable that it is a scandal."

The editor was referring to a recommendation in the recently released Royal Commission on Learning in Ontario, known as the Caplan-Begin report, that there be total financial equity between the separate and the public school systems.

Tom Harpur, a Toronto author and broadcaster, picked up on this editorial in a recent column in the *Toronto Star* and writes that the *Catholic New Times* is "courageously right in its stand that the current set-up, reinforced by the Caplan-Begin report, is scandalously unjust."

Grave spinning

"It is not good enough for editorial writers in secular

papers to take a kind of BNA fundamentalist position that says because it was guaranteed in 1867, that's what we have to put up with," writes Harpur.

According to Harpur the authors of the British North America Act would "spin in their graves over the way the historical compromise of that era is playing itself out in today's world." He explains

how the act was intended to protect the Catholic minority in Ontario and the Protestant minority in Quebec.

The founding fathers knew that the Protestant majority in Ontario would get enough religious instruction in the public school at that time, says Harpur. But today, non-Catholic parents in Ontario are treated "as if their religious values are

meaningless."

Harpur recalled an incident in 1979 when he was on a chartered plane to Rome with the Most Rev. G. Emmett Carter, the then Catholic Archbishop of Toronto. Harpur asked Carter if he thought it was fair that parents of other faiths in Ontario were not given equal treatment by the provincial government. Carter alleged-

ly told Harpur that if and when funding was extended to Roman Catholics, he and his fellow bishops would lobby for full funding for parents of other faiths.

"But in the euphoria over their 1984 victory, that never happened," writes Harpur. He calls the *Catholic New Times* editorial "a timely wake-up call."

Christian College Coalition changes name to Coalition for Christian Colleges and Universities

WASHINGTON, D.C. (EP) — The Christian College Coalition has changed its name to the Coalition for Christian Colleges and Universities.

Dr. Bob Andringa, president of the organization, said the change, effective March 1, will eliminate confusion with the increasingly visible Christian Coalition. He also noted that in many parts of the world the term "college" is used only for secondary schools or trade

schools while the coalition already has 20 universities in its membership.

A change in focus

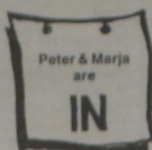
But beyond that, said Andringa, the name change reflects a change in focus. Rather than emphasizing colleges and universities that are members "of" the coalition, the group intends to encourage many colleges, organizations and individuals to feel welcome as

part of a coalition "for" Christ-centred higher education.

In addition to member four-year Christian liberal arts colleges in North America, the coalition will invite Christian colleges around the world to become affiliates. The new category will allow a broader range of educational institutions to co-operate with member schools through the coalition.

Founded in 1976, the coalition now has 90 member institu-

tions, enrolling about 130,000 students throughout the U.S. and Canada, including non-denominational colleges and colleges affiliated with 30 different Christian denominations. Calvin, Dordt, Trinity Christian, Redeemer and The King's colleges are all members of the coalition.



Church leaders should state true opinions on Christian schooling

Dear P & M:

The Church Order of the Christian Reformed Church gives clear instructions about supporting Christian day schools. I have a problem with the fact that we have a church council, including the minister, who basically want nothing to do with the Christian school movement, while they still fill out their classical credentials with a positive answer.

Dear Christian School Supporter:

First of all, let's make sure that all our readers know what you're talking about. Three times a year pastor and elder delegates from each congregation which makes up a regional grouping of Christian Reformed churches meet to discuss local and denominational ministries and issues. These meetings are called classis meetings.

Before attending these classis meetings the delegates, with their church councils, fill out a form known as the "classical credentials." This two-page form asks for the names of the delegates and their alternates, and poses six questions regarding the work and health of the local church.

One of those questions, the one to which you refer, asks the following: "Does the consistory diligently promote the cause of Christian education from elementary school through institutions of higher learning?"

Clearly, there is only one way to answer this and the other questions on the credentials: truthfully! You're probably right that a number of church councils answer these questions routinely. But that is not the intent.

Historically, the Christian Reformed Church has been a strong proponent of Christian schools. The changing membership of our denomination is affecting this unilateral support. New Christians and transferring Christians from other denominations cannot be expected to become Christian school supporters the moment they become members of the church.

Also, not everyone who has grown up in the CRC necessarily backs Christian education. For some it's a question of finances; others are of the opinion that our children should interact with community kids or be a witness in a secular setting at the high school or college levels.

We feel that the church leadership, by and large, should be able to defend and promote Christian education on the ground that Jesus is the Lord of all of life. But we also believe that qualified Christians who respect the CRC's strong endorsement of Christian education while not supporting this particular kingdom cause can function as officebearers in the church.

Such a mix of officebearers would be telling the truth if the majority is able to say that "they promote the cause of Christian education." Where unanimity is lacking we think it's especially important that non-supporters refrain from opposing Christian education in any way.

Perhaps the Yes or No answer that the credentials solicit are too black and white. A more honest answer would reflect the mix within many contemporary councils. It strikes us, though, that a council which allows the Christian school to distribute promotional materials, takes regular offerings, includes Christian schools in congregational prayer and participates in the annual Christian School emphasis week can honestly say Yes, even if some of the officebearers have personal reservations.

Our question for you is this: as a body, regardless of some individuals who are not on board, does your church council help the cause of Christian education in the ways we just listed. If so, you need not be concerned. If not, you need to admonish your leadership to tell classis the truth.

Strong supporters that we are ourselves, we should never be insensitive to those worshiping with us who teach or study in public schools. Every prayer for Christian education should be balanced by a prayer for Christians in education. Without that sensitivity the Christian Reformed Church will never be a home for those whose world-and-life view does not now (or ever) include a passion for this particular kingdom cause.

By the way, the other five questions also tend to be answered routinely. As long as we're encouraging church councils to truthfully reflect their positions on Christian education, let's also insist on truthful answers to the questions about faithful church discipline, adequate care for the needy and diligent evangelism.

This should generate some interesting discussions at classis meetings as churches honestly admit their efforts, or lack thereof, to each other. If we were to have such discussions we would soon discover that some of us are very strong in areas where others are very weak.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidka, Tom Zeyl, Marian Van Til and Bert Witvoet.

Caught in the Nazi net (3)

...continued from page 11

folded his hands behind his back and continued on his way.

Nan stepped back onto the road. "Did you hear that? Those lights are a *moffen* (kraut) camp," Mama whispered.

He nodded. "Luck is on our side, Mama."

'God be with you'

They turned around and started walking toward Dieren, leaving a considerable distance between them and the old man, until he disappeared into one of the farm houses.

The small town of Dieren was virtually deserted, its streets sparingly lit.

"Where are we going now?" Nan asked.

"Let's find a church," Mama suggested. "We'll call on the priest or pastor."

Soon they came to a large Catholic church. The parsonage was right next door. Hesitantly, Mama rang the bell. It echoed loudly through the large old home. On the other side, someone was approaching. Slowly the door opened.

"Goede avond, Mijnheer Pastoor."

"Goede avond," the priest replied. "What can I do for you?"

"My son and I, we just escaped from the train to Auschwitz. We're Jews. We need help."

A frown appeared on the priest's forehead, but his eyes expressed compassion.

"Step inside," he said. He quickly closed the door behind them. "I wish I could help you, but I'm under suspicion myself. My brother was with the underground. He was recently arrested. But let me think..."

Placing his index finger against his pursed lips, he paused for a moment. "Yes, as a matter of fact, I do know someone who may be able to help you. His name is Mijnheer Cats. He is Jewish, but his wife isn't. They own a small restaurant just a few blocks from here. Why don't you go and see him?" He gave them the directions.

"Thank you, Father."

The priest laid a hand on Mama's bony shoulder. "Good luck and God be with you."

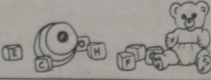
When they stepped outside, they noticed that it had started to rain. They had no trouble finding the restaurant.

The End

*"Nan" and his mother do survive the war. Author Mandy Evans tells the whole story in her book *Let Us Forget* (Beren Springs, Mich.: Andrews University Press, 1991). She moved to Canada in 1959 and then to the United States in 1971. Reprinted with permission.*

Look for a notice next week about how to obtain a copy of Mandy Evans' book.

Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) Christian Courier reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) Christian Courier will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	GLASBERGEN: Doug and Lisa Glasbergen praise God for the birth of a healthy son (10 lbs., 1 oz.). COLTON DOUGLAS on Monday, Feb. 20, 1995. A new brother for Leanna. Third grandchild for Garry and Helen Glasbergen of 45 Buchanan, Caledonia, Ont., second grandchild for Jake and Margaret Helder of R.R. #1, Jarvis, Ont. Eighth great-grandchild for Maaike Helder of Parkview Meadows, Townsend, Ont., and fourth great-grandchild for Arie and Hilda Hoogenboom of R.R. #3, Jarvis, Ont. Address: 3 Johanna Dr., Orangeville, ON L9W 3S4  SMIT (VANDERLUGT): We, Jack and Pauline, thank the Lord for blessing us with our third child, a precious, healthy daughter. JULIA PAULINE was born on Thursday, March 2, 1995, weighing 8 lbs., 13 oz. A new sister for Robert and Melanie. Julia is the sixth grandchild to Bert and Jenny Smit of Smithville, Ont., and 10th grandchild to Arie and Menk Vanderlugt of Burlington, Ont. Home address: 12 Garden Dr., Smithville, ON L0R 2A0 Anniversaries 1955 March 18 1995 "Because of the Lord's great love we are not consumed, for His compassions never fail. They are new every morning, great is Thy faithfulness" (Lam. 3:22,23). With praise and thanksgiving in our hearts, we celebrate the 40th wedding anniversary of our parents and grandparents FRED and DOROTHY HAGEMAN (nee BOERS) Congratulations Mom and Dad, Opa and Oma. We wish you God's continued blessings. With love and best wishes: Ben & Lea-anne Hageman — Kitchener Matthew, Eric, Nicole, Travis Aida & John Bol — Burlington Justin, Latanya, Marcus Fenny & Jack Krait — Delta Jessica, Jacob, Melissa, Esther, Erica, Angela Yolanda & Glenn Spencer — Hamilton Jason, Jennifer, Brandon Yvonne & Doug Stuiwe — St. Catharines Jordan, Sara, Bethany Jeff Hageman — Dundas Home address: 630 Edgewater Cr., Burlington, ON L7T 3L9	Heeg March 22 Cayuga 1945 March 22 1995 "For the Lord God is a sun and shield; The Lord will give grace and glory; No good thing will He withhold From those who walk uprightly" (Ps.84:11). With great joy we anticipate the celebration, D.V., of 50 years of the Lord's love and guidance in the lives of our dear parents and grandparents ROELOF and RIEMKE HOGETERP (nee GRONDSMA) Thank you, Mom and Dad for your love and faithful commitment to one another. Your living example has enriched our lives because of your walk with the Lord. Congratulations Mom and Dad, Pake and Beppe! With all our love: Andy & Betsy Hogeterp — Cayuga, Ont. Justin, Jarrod, Sharlene, Erin Rose & John De Jong — Victoria, B.C. Kevin & Colleen, Sheri, Valerie Lilly & Charlie Snyder — Caledonia, Ont. Tom & Brenda, Jeff & Rena, George & Kim, Karen, Chuck Hazel & Clarence Snyder — Caledonia, Ont. Tony & Denise, Ed & Dawn, Pete & Daanna, Clarence Evelyn & Albert Snyder — Caledonia, Ont. Trevor, Tom, Tyler, Theodore Peter & Joanne Hogeterp — Cayuga, Ont. Leanne, Chuck, Kelvin Anita & Bob Thomson — Cayuga, Ont. Jessica, Joshua Dorothy & John Voordenhout — Burlington, Ont. Michael, Heidi, Christopher Rodney (in heaven with Jesus) and their seven great-grandchildren. Share in this celebration with us by attending an open house in their honor on Saturday, March 25, 1995, from 2-4 p.m., in the Maranatha Chr. Ref. Church, York, Ont. Home address: R.R. 4, Cayuga, ON N0A 1E0	 <i>Congratulations to Roelof and Riemke Hogeterp (nee Grondsma) on the occasion of their 50th wedding anniversary!</i> Anniversaries Mull, Ont. Chatham, Ont. 1955 March 31 1995 CEES and AUDREY DEVOOGD (nee WIELHOWER) "I will sing of the Lord's great love forever; with my mouth I will make your faithfulness known through all generations" (Ps. 89:1). We are thankful to God for His grace and guidance in the lives of our parents and grandparents. John & Marina Zagarra deVoogd — Smithville, Ont. Stan & Kitty Billingham deVoogd — San Antonio, Texas Andy, Nicholas, Tatiana Peter & Audrey deVoogd Spoolstra — Woodstock, Ont. Philip, Aleida, Erin, Carly Our family will celebrate this 40th wedding anniversary in Chatham, Ont., in June 1995. Address: 39 St. Anthony Str., Chatham, ON N7M 3X9 Anniversaries Boxum Woodstock 1945 March 28 1995 It is with great joy and God's blessing that we celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents JAN and ANNA DE JAGER (nee VAN MARRUM) Love from your children, grandchildren and great-grandchild. Klaas & Christina De Jager — Woodstock Jacqueline, Tamara, Shawn, Ryan Wil & Jacqueline Vander Pol — the Neth. Annake, Willem Ceds & Corne De Jager — Woodstock Jenny, Angela, Jonathan, Elizabeth Ron & Tonia Van Marrum — Woodstock Sabrina, Derek, Lee The celebration of this event will happen at the Maranatha Chr. Ref. Church, Woodstock, Ont., on Saturday, April 1, 1995, from 2-4 p.m., corner of 401 & 59, Woodstock, Ont. Address: 466 Norwich Ave., Woodstock, ON N4S 3W5	Personal WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$5.00 for our information package. P.O. Box 90300 Burlington, Ontario, Canada L7M 4A3 More male members are encouraged to apply. Real Estate Well-kept bright 1 1/2 storey in quiet res. neighborhood in St. Catharines, Ont. Large eat-in kitchen with plenty of storage. Central vac., close to Calvin Mem. Chr. School and the Maranatha Chr. Ref. Church, Exc. starter or family home. Asking price \$112,000. Call Corrie Dykstra at (905) 934-3600 (home) or 937-2172 (office). Adrian Roberts RE, 40 Second Dr.

Classifieds

Anniversaries	Anniversaries	Obituaries	Obituaries	For Sale
 Ruinerwold 1950 Moorefield 1995 With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 45th wedding anniversary of our dear parents and grandparents BEN and JENNY KRAAL (nee VAN DYKE) on March 24, 1995. It is our prayer that the Lord will continue to bless Mom and Dad and keep them in His care. With love from their children and grandchildren: Theresa & Jack Van der Laan — Burlington, Ont. Andrew, Cobi, Joel Sharon & Eugene DeJong — Grand Rapids, Mich. Jennifer, Dustin, Barry, Nicholas, Adrienne Ed & Jeanette Kraal — Drayton, Ont. Benjamin, Denise, Natalie, Sean Yvonne & John Deen — Drayton, Ont. Sarah, Frank, Adam, Kabe Rob Kraal — New Orleans, La. Mailing address: R.R. #2, Moorefield, ON N0G 2K0	Ruinerwold 1950 Drayton 1995 With praise and thankfulness to God, we hope, the Lord willing, to celebrate the 45th wedding anniversary of our dear parents and grandparents BERT and ALICE VAN GYSSEL (nee VAN DYKE) on March 24, 1995. It is our prayer that the Lord will continue to bless Dad and Mom and keep them in His care. With love from your children and grandchildren: Theresa & Jack Scholten — Moorefield, Ont. Lisa & Randy, Tracy, Lori, Trish, Pam Elaine & Nick Stevens — Port Perry, Ont. Jeremy, Julie, Jennifer John & Hilda Van Gysel — Moorefield, Ont. Matthew, Jeffrey Shirley & Albert Scholten — Drayton, Ont. Kristie, Rachel, Mark, Robert Betty & John Buils — Essex, Ont. Alissa, Darcy Mailing address: Box 206, Drayton, ON N0G 1P0	Gripsark, Gr. Calgary, Alta. April 21, 1915 - Feb. 28, 1995 The Lord took to Himself, His child WILMA (WILLEMKE) BRANDER after a short illness, at the age of almost 80 years. Beloved wife of Robert (Bouke) Brander for 56 years. Dear mother of: John & Janny Brander — Calgary, Alta. Allen & Trinetje Brander — Langley, B.C. Alice & Gordon Mine — Calgary, Alta. Henry & Lee-Ann Brander — Airdrie, Alta. Harry & Holly Brander — Winnipeg, Man. 14 grandchildren and four great-grandchildren. A memorial service was held in the Emmanuel Chr. Ref. Church, on March 3, 1995, with Rev. Peter Nicolai officiating. John 14:1-11. Correspondence address: 4904-28 Ave. S.W., Calgary, AB T3E 0S6 Ureterp, Fr. Agassiz, B.C. June 6, 1920 - Feb. 15, 1995 Peacefully, in the full assurance of His Savior, the Lord call home His child, our dear husband, father and grandfather, on Wednesday evening Feb. 15, 1995. DURK DE JONG in his 75th year. Dear husband of Sytske De Jong. Loved father and grandfather of: Janny & Bill Beck — Grimsby, Ont. Melanie & Ben, Kendall, Darryl, Philip Al & Jenny De Jong — Maple Ridge, B.C. Cheryl, Richard, Mark, Paul, Timothy Alice & Nico Jukema — Beachville, Ont. Duane, Derek, Cindy Siegfried & Janny De Jong — Matsqui, B.C. Matthew, Janna, Jordan, Amy Margaret & Jim Oosterhof — Lethbridge, Alta. Donna, Jody, Benjamin, Joshua Shortly before he passed away, Dad reminded us of the words of Psalm 73, especially verses 21-28, as his testimony and for our comfort. Funeral services were held in Agassiz, B.C., on Feb. 20, 1995. Correspondence address: Mrs. S. De Jong, 6900 Oakwood Dr., Agassiz, BC V0M 1A0	Sept. 9, 1917 - Feb. 16, 1995 Psalm 84 The Lord took home our dear brother, brother-in-law, and uncle JOHN KUIPERS May the Lord comfort and strengthen his wife, children and grandchildren. Jan Willem & Jantje Kuipers — Zwinderen, the Neth. Hilke Wiggers-Kuipers — Gees, the Neth. Jaap & Hennie Gritter — Geestbrug, the Neth. Ralph & Hilke Kuipers — Simcoe, Ont. Janbenus & Mini Sikken — Gees, the Neth. Albert & Aja Kuipers — Coevorden, the Neth. Janbenus & Bets Kuipers — Coevorden, the Neth. and many nieces and nephews. Predeceased by a brother, Hendrik, in 1944. Doezum, the Neth. Hensall, Ont. Feb. 24, 1922 - Feb. 26, 1995 "In the house of the Lord forever" (Ps. 23:6b). The Lord took Home our dear sister-in-law KORNELISKE (KAY) HOVIUS (nee VANDER MOLEN) Beloved wife of Jacob Hovius (deceased Dec. 26, 1994). Yvonne Wierenga-Hovius & Menze (deceased) — Bradford, Ont. Patricia (deceased) & Henry Hiemstra — Listowel, Ont. Bob & Ninka Hovius — Tottenham, Ont. Henry & Janet Steiger — Lynden, Wash. Denise Stortebom & Tim (deceased) — Lynden, Wash. Dark & Anita Hovius — Kettleby, Ont. Funeral service was held on March 1, 1995, at the Chr. Ref. Church in Exeter, Ont., Rev. Dirk Miedema of Clinton, Ont., officiating.	Four bedroom house with barber-shop in a growing town in southern Ontario. Ideal for a young ambitious family. If interested, phone: (519) 639-4723 Teachers BELLEVILLE, Ont.: Belleville District Chr. School is accepting applications for the principal/teacher position, beginning with the 1995/96 school year. B.D.C.S. is a multi-denominational Christian School with approximately 100 students, Junior Kindergarten to Grade 8. The applicant must be a committed Christian who will provide leadership for and work closely with faculty and staff, board members and parents. For more information contact: Leo VanArragon, Principal Belleville Distr. Chr. School R.R. #5 Belleville, ON K8N 4Z5 Telephone: (613) 962-7849 BOWMANVILLE, Ont.: Knox Chr. School invites applications for an intermediate level teacher (full-time), kindergarten teacher (60%) and a resource/special education teacher (50%). If you would like to become part of an exciting, growing school (current enrollment - 250 in JK-8) in a modern, well-equipped facility within a park-like semi-rural setting, forward your letter of application and resume to the principal: Bill Helmus Knox Chr. School 4103 Scugog Street Bowmanville, ON L1C 3K2 Phone: (905) 623-5871 Fax: (905) 623-8877 BOWMANVILLE, Ont.: Durham Chr. High School Are you interested in being part of a dynamic staff supported by a committed Christian community? We are looking to fill one, possibly two positions. We are looking for those who would like to teach at the secondary level in one or more of the following subject areas: history, Bible, physical education, choral music, science, English, Math. Interested? Please forward your resume to: Durham Chr. High School R.R. #1, 340 Scugog St. Bowmanville, ON L1C 3K2 Attention: Mr. Fred Spoelstra Principal
Anniversaries Boskoop, Z.H. Victoria the Neth. B.C. 1940 April 9 1995 With joy and thanksgiving we are privileged to celebrate the 55th wedding anniversary of our parents JOHN and MAARTJE TOL (nee VERMEUL) We thank God for His faithfulness shown to them, for continued good health and their steadfast love for their Lord, the church community and their children, grandchildren and great-grandchildren. May God grant them health and strength and His rich blessings in the years to come. Come & John Van der Woude — Prince George, B.C. Tony & Ina Tol — Grootebroek, the Neth. Hans & Betty Tol — Kaledon, B.C. Paula & Klaas Jansma — Victoria, B.C. Mary & Hans Bomhof — Victoria, B.C. 22 grandchildren and four great-grandchildren. You are invited to congratulate them after the morning service in the First Chr. Ref. Church of Victoria, B.C., on April 9, 1995. Home address: #309 4535 Viewmount Ave., Victoria, BC V8Z 5L3	Anniversaries Rijsoord the Neth. Taber Alta. 1955 March 17 1995 Wedding text: "I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121:1,2). We thank and praise God that we may celebrate the 40th wedding anniversary of our parents and grandparents AART ADRIANUS and CORNELIA VAN T HOF (nee VAN BUREN) Congratulations and veel liefes Mom and Dad, Oma and Op! Your children and grandchildren: Joanne & Simon Bekkering — Taber, Alta. Anna, Cory, Henry, Ross, Janelle Edith & Bill Ardy — Calgary, Alta. Rachel, Jonah Joe & Dorothy Van 't Hof — Saskatoon, Sask. Manah, Alyssa Open house from 7-9 p.m. at Taber Chr. Ref. Church, on Friday, March 17, 1995. Home address: 5611-50th Street, Box 1475, Taber, AB T0K 2G0 Phone (403) 223-9542	Personal ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2	For Rent Three bedroom cottage in scenic Holten, the Netherlands. A. Borge: (905) 623-6049	See for more Teacher Ads next page...

See Calendar of Events
on page 18....

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a possible combined-grades opening in the primary division for the 1995-1996 school year. The ability to teach French is an asset. C.C.S. is a well-established school, in a pollution free, rural setting, close to Kitchener/Waterloo and Stratford. As a very supportive, active community, we offer a program that includes a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume and application to the principal: Mr. A.J. Vanderstoel Calvin Chr. School Box 141 Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935	LETHBRIDGE, Alta.: Immanuel Chr. School is now accepting applications for two full-time teaching positions commencing Aug. 28, 1995. 1. Junior/Senior High Music (choral/instrumental) 2. Junior/Senior High French/English All applicants must qualify for Alberta teacher certification and be well prepared to teach from a Reformed Christian perspective. Please forward all correspondence to: Mr. H. Konyonenbelt, Principal 802-6 Avenue North Lethbridge, AB T1H 0S1 Phone: (403) 328-4783/Christian (403) 328-7195/home	SMITHERS, B.C.: Bulkley Valley Chr. School has two definite intermediate openings and other possible openings at the primary and high school levels. Please address all enquiries and resumes to: Mr. Evert Vroon, Principal P.O. Box 3635 Smithers, BC V0J 2N0	PRINCIPAL John Knox Chr. School in Brampton, Ont., is accepting applications for the position of Principal for the 1995/96 school year. John Knox Chr. School presently serves 300 students in grades JK-8. The school has excellent facilities and a well-qualified staff, and is located in one of Canada's most rapidly-growing and dynamic cities. John Knox is seeking an educational leader who embraces the Christian educational mission of the school and is able to provide direction to staff and parents on important issues and trends in education. This leader must also be an effective administrator who is able to communicate well with the school's increasingly diverse constituency. Send resume, a brief statement of educational vision, and other pertinent information to: Janet Laven, Vice Chair 30 Jeremy Place Bramalea, ON L6S 5K5 Tel.: (905) 670-5144 Fax: (905) 670-1145	TRENTON, Ont.: Trenton Chr. School is soliciting applications for possible openings in both the Primary and Junior Divisions. Please send resume and supporting documents to: Jeremy Van Duyvendyk, Principal Trenton Chr. School 20 4th Avenue Trenton, ON K8V 5N3 (613) 392-3600
DUNDAS, Ont.: Calvin Chr. School has a possible vacancy at the junior level. Qualified applicants possessing or working on their CSTC, should address inquiries/resumes to: Mr. Jack Zondag, Principal Calvin Chr. School 542 Ofield Rd. North, R.R.#2 Dundas, ON L9H 5E2 Phone (905) 627-1411	LISTOWEL, Ont.: Listowel Chr. School has a possible opening in the Primary/Junior division for the 1995/1996 school year. Please send complete resume to: Box 151 Listowel, ON N4W 3H2 or fax (519) 291-3086	VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 10, anticipates having full-time openings for Grade 6, Grade 6/7 and Learning Assistance, as well as a part-time (60-75%) French position for the 1995/96 school year. If you are a fully-certified teacher and would be interested in participating in the development of Christian education in the Vancouver area please send your resume, indicating your areas of interest and expertise, to: Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6	PRINCIPALS The Association for Christian Education of St. Catharines, Ont., is seeking applications for Two Principal positions for Calvin Memorial Christian School (K-8) and for Beacon Christian High School (9-12) Qualified persons who have a vision for quality, Christ-centred education can reply to the: Association for Christian Education c/o John Vriend 2 O'Malley Drive St. Catharines, ON L2N 6N7 or phone John Vriend at (905) 934-7684 All inquiries will be confidential! Consider a challenge in the beautiful Niagara Peninsula.	LONDON, Ont.: The London Parental Chr. School invites beginning and experienced teachers to apply for a kindergarten position and a possible teaching position at the primary or junior level. Expertise in computer studies and physical education would be an asset. Please send a letter of application and resume to: Mr. Herb Goodhoofd, Principal London Parental Chr. School 202 Clarke Road London, ON N5W 5E4 We look forward to hearing from you.
HOUSTON, B.C.: The Houston Chr. School is an expanding school that needs to fill the following positions: 1. Principal/Teacher 2. Grade 11 teacher with area specialisation in English/Social studies 3. Part-time Kindergarten teacher Interested teachers are encouraged to contact the school: Houston Chr. School Doyle Smiens, Principal Box 237, Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736	LONDON, Ont.: London District Chr. Secondary School has a possible math/science position open for the 1995-96 school year. Interested applicants should send a letter of application, resume and statement of faith to: Mr. H. Kooy, Principal London Distr. Chr. Secondary School 24 Bransyde Ave. London, ON N5W 1V3 Phone: (519) 455-4360 Fax: (519) 455-4364	WILLOWDALE, Ont.: Willowdale Chr. School invites applications for possible teaching positions in K-8. Experience in French and/or Phys. Ed. will be given special consideration. Please send letters of inquiry with resume to: D. Jurjens, Acting Principal Willowdale Chr. School 60 Hilda Ave. North York, ON M2M 1V5 (416) 222-1711 or fax to (416) 222-1939	Real Estate ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Hot vertrouwde adres.	LACOMBE, Alta.: Lacombe Chr. School, appr. 325 students in K-9, located in Central Alberta, invites applications from qualified teachers for a junior high math-science-computer studies position, a junior-high language arts-social studies position and possible elementary positions. Applicants must qualify for Alberta teacher qualification. Please send resume and letter of application to: Wernart van Deventer Lacombe Chr. School P.O. Box 1749, Lacombe, AB T0C 1S0 Phone (403) 782-6531 Fax (403) 782-5760
	SMITHVILLE, Ont.: Smithville Distr. Chr. High School requires a special education/resource teacher and a teacher to teach a combination of industrial arts and mathematics or science. We serve a student population of 200, coming from a strong and supportive Christian community. Please direct all inquiries and applications to the principal: M.B. Strooboschier 6488 Smithville Road Smithville, ON L0R 2A0 (905) 957-3255		Miscellaneous New used or leased automobiles Parkwood Central (Chevy-Olds-Geo and Cadillac) 2400 Yonge St. (just N. of Eglinton) Toronto, ON M4P 2H4 CALL DIK MAST Home: (416) 756-2585 Business: (416) 488-2400 (ext. 205) or 1-800-671-7077	

Classifieds

Teachers	Teachers	Teachers	Real Estate	Miscellaneous
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TEACHER RECRUITMENT

Abbotsford Christian School, Abbotsford, B.C., a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the **Central Fraser Valley** near Vancouver, B.C. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.

Clayburn Hills Campus (K-7)
3909 Old Clayburn Road
R.R. #9 Stn. Main
Abbotsford, BC V2S 6R7
Ed Noot, Principal

Two possible openings
in primary, one possible
part-time itinerant
intermediate position.

Heritage Campus (K-7)
2884 Mission Highway
Abbotsford, BC V2S 3Y2
Lloyd Den Boer, Principal

French, assistant
principal, possible
Grade 6, possible
music.

Secondary Campus
35011 Old Clayburn Road
Abbotsford, BC V2S 7L7
Dwight Moodie, Principal

Four possible openings
with combination of 3 or
more of the following
areas: Home Ec., Math, Bible,
PE, Athletic Director (one period
plus a stipend), Choral Music,
full-time French, Counselling
and English.



Centennial Christian School Terrace, B.C. Teaching Positions Open

Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:

Grade 3 - Primary Teacher
Grade 8-10 - Math/Science
Grade 4-10 - French
Grade 6-10 - Band/Music

Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.

Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:

Centennial Christian School
Frank Voogd — Principal
3608 Sparks Street, Terrace, BC V8G 2V6
Phone: (604) 635-6172 Fax: (604) 635-9385

ATTENTION

When you fax your display or
classified ads to us, please type
them and check spelling BEFORE
you transmit the text.

Thank you!

Calvin Christian School Drayton, Ontario

invites candidates to apply for a possible opening for

PRINCIPAL

for the 1995-1996 school year.

C.C.S. is a well-established school with, next year, approximately 186 students in a pollution free, rural setting, close to Kitchener, Waterloo and Stratford, Ont.

As a very supportive, active community, we offer a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become the leader of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please direct your inquiries, resume and application to:

The Education Committee
Calvin Christian School
Box 141, Drayton, ON N0G 1P0
Phone: (519) 638-2935 Fax: (519) 638-2935
All inquiries will be kept confidential.

Calvin Christian School

245 Sutton Avenue
Winnipeg, MB R2G 0T1

Applications are invited for vacancies in the
PRIMARY and INTERMEDIATE grades.

As well, applications are solicited for a possible vacancy in
SCIENCE and LANGUAGE ARTS
in JUNIOR HIGH.

Calvin Chr. School is a government-funded school, with an enrolment of 350 students and a teaching and support staff of 26.

Consider working in a modern facility, a political climate that supports independent schools, and an equitable salary and benefit package.

Forward your letter of application with a resume to the above address, or for additional information contact the school at
(204) 338-7981.

Teachers must meet certification requirements of the Province of Manitoba with a minimum of 55-60 hours in education.

Hollands of Engels



Andy Driesen

200-32500 South Fraser Way, Abbotsford,
BC V2T 4W1

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Miscellaneous

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"THE HOLLAND WE REMEMBER"

An evening of remembrance and celebration in honor of the 50th Anniversary of the Liberation of Holland, which involved sacrificial participation by Canadian forces.

Mayors of the various municipalities have been invited to bring greetings.

Members of the various Branches of the Canadian Legion have also been invited.

A video presentation will focus in on the events of 50 years ago.

On large screens, Don van Polen's latest Multi Media — The Holland We Remember... will show what modern Holland looks like.

Bring your family — invite your neighbors to the presentation scheduled closest to you.

Thur. Mar. 23-7:30 TRENTON
Trenton Ebenezer CRC, 130 Scougog Street

Fri. Mar. 24-7:30 WILLIAMSBURG
Williamsburg CRC, 531 Church Street

Sat. Mar. 25-7:30 NEPEAN - Calvin CRC, 1475 Merivale Road

Mon. Mar. 27-7:30 BROCKVILLE - Bethel CRC, 117 Windsor Drive

Tues. Mar. 28-7:30 KINGSTON - First CRC, 310 Kingscourt Avenue

Wed. Mar. 29-7:30 BOWMANVILLE
Rehoboth CRC, 130 Scougog Street

Thur. Mar. 30-7:30 BELLEVILLE
Maranatha CRC, 72 Orchard Drive

Fri. Mar. 31-7:30 MISSISSAUGA
Clarkson CRC, 1880 Lakeshore Road West

Mon. Apr. 3-8:00 FENWICK - Bethany CRC, 1086 Balfour Ave.

Wed. Apr. 5-8:00 SMITHVILLE
Smithville Distr. Chr. High, 6488 Smithville Rd.

Thur. Apr. 6-8:00 SARINIA - First CRC, 1105 Exmouth Street

Fri. Apr. 7-8:00 CHATHAM
Grace CRC, 255 Tweedsmuir Avenue West

Sat. Apr. 8-8:00 WALLACEBURG
Bethel Pent. Church, 35 McNaughton Ave.

Sat. Apr. 29-8:00 AYLMER - Aylmer CRC, Caverly & South Street

For further information, please call (905) 319-9500

Attention: Campgrounds and Resort Areas

With summer 1995 not that far away, we plan to group your advertisements in the March 31, 1995 issue. The advertising deadline is March 22, 1995.

Many *Christian Courier* readers will soon be making 1995 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!

Stan de Jong
Manager



herinneringscentrum
kamp westerbork

Invitation

On April 12, 1995, the 50th anniversary of the liberation of Camp Westerbork will be commemorated at the site of the former concentration camp. Former inmates, their relatives and others interested are invited to attend. The program is as follows:

1:30 p.m.: Commemoration at the site of the former camp. After the silent walk, a commemorative ceremony will be held close to the National Monument. Afterwards there will be an opportunity to lay down wreaths and flowers.

4:00 p.m.: Informal gathering for former inmates and relatives at the Provinciehuis, Assen, the Neth. Other attendants are invited to visit the museum.

For further information, contact:
Herinneringscentrum Kamp Westerbork
Oosthalen 8, 9414 TG HOOGHAALEN, the Neth.
Tel.: 011-31-5939-2600
Fax: 011-31-5939-2546

Look for
Teacher Ads
on pages 15, 16 and 17...

Calendar of Events

March 18 Reunion of Dutch drama group "Fama" at 4 p.m.
Info: Ada Van Meggelen, (416) 244-0883.

March 21 "Ministers' Conference" at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. Cornelius Plantinga Jr., on "Contours of Human Sin." Info/registration: (905) 648-2131.

March 21 "Pipelines for God," a one-day Can. Chr. Business Fed. conference at Guelph, Ont. Speakers: Gary Guter and Phil Geldart. Info: (905) 522-8602.

March 25 The King's Guild "Anything Goes" New-and-Used-Sale, at TKUC, Edmonton, Alta.

March 25 Combined concert by "The Hosanna Choir" and the "Mattiannah Male Choir," directed by Herman Den Hollander, accompanied by Andre Knevel and John Vanderlaan, 7:30 p.m., First CRC, Hamilton, Ont. Info: (905) 648-6585.

March 25 Concert by "Hosannah Mixed Choir" and "Mattiannah Male Choir," 7:30 p.m., First CRC, Hamilton, Ont.

March 31 Concert by the "Brampton-Georgetown Choralists," 7 p.m., CRC, Palmerston, Ont. Proceeds to Palmerston Chr. School.

March 31 Dutch organist Martin Maas in concert with "Surreum Corda Choir," 8 p.m., Can. Ref. Church, Ancaster, Ont. Info: (905) 455-0797.

March 31 Student recital (organ, voice) by students of TKUC, 8 p.m., West End CRC, Edmonton, Alta.

March 31-April 1 Ligonier Ministries of Canada conference and seminar in Calgary, Alta. Speakers: John Armstrong, D.A. Carson, Edmund Clowney and John Sarette. Info: 1-800-363-3529.

April 1 All-Ontario "Coffee-Break/Story Hour Rally," at

Calvary Baptist Church, Oshawa, Ont. Theme: "Growing in God's Garden." Contact local Coffee Break director for registration forms.

April 1 Laugh and sing with the "Toronto Mass Choir" and "The Parable Players," 7:30 p.m., Jubilee Fellowship CRC (13 Wilholme), St. Catharines, Ont. Info/tickets: (905) 892-6434.

April 1 "I Suffer Not A Woman," a Lead International-sponsored, one-day conference with Dr. Catherine C. Kroeger, president of "Christians for Biblical Equality," at Ontario Theological Seminary, Toronto, Ont. Info: (905) 433-4616.

April 1-8 The Woodstock Dutch Theatre Group presents "De Haan Kraait Victorie," a five-act comedy in the Dutch language. Apr. 1: 8 p.m., in Peterborough, Ont. Tickets/Info: Jack Van Wassen (705) 745-2324; Apr. 8: 7 p.m., Clinton Town Hall, Clinton, Ont. Tickets/Info: Sue Guetter (519) 482-9257.

April 1-8 Concerts by the 200-voice "Liberation Choir 1995" (director: Willem van Nijmegen), just before the choir leaves for the Netherlands! Apr. 1: 7:30 p.m., Yorkminster Park Baptist Church, 1585 Yonge St., Toronto, Ont.; Apr. 8: 7:30 p.m., Central Presb. Church, 165 Charlton St. W., Hamilton, Ont. Info and tickets: Toronto (416) 741-4815; Hamilton (905) 383-5856.

April 4-7 Concerts by "Hosannah Mixed Choir" and "Mattiannah Male Choir," Apr. 4: 7:30 p.m., Holland Chr. Home, Brampton, Ont.; Apr. 7: 8 p.m., Free Ref. Church, Dundas, Ont.

April 6-7 Dutch organist Martin Maas in concert. Apr. 6: 8 p.m., Can. Ref. Church, Fergus, Ont.; Apr. 7: 8 p.m., Grace Anglican Church, Brantford, Ont. Tickets/Info: (905) 455-0797.

Canada and Europe start 'the great turbot tussle'

The great turbot tussle has started. It pitches one rusty old Royal Canadian Navy boat, proudly flying the Maple Leaf, against a probably even rustier and aged Spanish bucket. This is also the great Tobin tussle. Our Fisheries Minister might be clean-shaven, but he has a lot of hair on his teeth. One tough hombre! Europeans, especially the Spanish and the Portuguese keep fishing off the Grand Bank. In the meantime, diplomats are busy trying to solve the conflict over expensive meals, three Martini lunches and Cuban cigars in their coded fog language of diplomacy No hurry there.

There is another war going on out East. The McCain brothers of french-fried-fame are going at it full blast. One of the brothers is trying to buy McCain's greatest competitor with an eye of blowing his sibling into bankruptcy. Nice family!

The Mighty Yankee Buck went down like a kite in a wind tunnel. The more modest Canadian loonie followed the downward trend like an obedient child trailing its parents. To help the situation, workers at the Canadian Pacific railroad promised to go on a national strike. That would really hurt the Prairie farmers who are trying to get their grain to the harbor before the Crow rate passes into history.

All great speeches, propaganda, and grandstanding aside, money is still the mother's milk of the economy and we don't have enough of it. It is a bitter pill to swallow for our U.S. neighborly folk who still think that their dollar rules the world. Now it's the Deutsch Mark and yen that sit on the economic world throne. Yes, those are the folk who 50 years ago lost the war. The latter considered for a brief period whether to apologize for invading Asian countries and killing millions of

people. After thinking about it, many members of the Japanese parliament are saying that an apology is not really necessary.

International Women's Day came and went. Our (still) beloved Prime Minister gave his required gender praise, but then again it was pointed out that of the 45,000 people that will lose their civil service jobs a great number will be women. A bit of a gender bender that. Senator Cools put her penny in the bag by stating that behind every abusive man is an abusive mother. Good thing for her that she does not have to be elected for her seat in the Senate.

Mrs. Clinton was in Denmark and spoke to a United Nations conference pleading for programs that would keep girls in Africa, Asia and Latin America in school. We could use some of those programs right here in the True North.

Frère Jacques came back from vacation all browned like a baked potato and quivering with indignation about lack of enthusiasm for his

World news

Carl D. Tuyl

referendum question. Told about the result of the latest polls, Mr. Parizeau was visibly distraught, like a beauty queen who discovers a mole on her lip. The P.Q. has stopped having traction. The C.D. Howe report which said that separated Quebecers could kiss their old-age pension goodbye did not inspire the population very much, either. Mr. Bouchard has not yet stepped in to get the party a bit more organized.

Speaking about old age pensions: Mr. Martin is dropping hints that baby boomers also might not be recipients of that benefit anymore. Mr. Martin is visiting the high and mighty of the banking brotherhood to tell them that our loonie might look a little bit weak, but that it has a lot of inner fortitude left. The much heralded M.P. pension revision was a dud, like a bomb without a detonator. The rookies got shafted, but the rest of the parliamentarians just keep rolling along in the dough once they quit.

The State of New York has re-instated the death penalty. Thirty-eight U.S. states now kill convicted murderers. In California a guy swiped a

piece of pizza and since it was the third time he appeared before the court he got life for his effort. That's the Californian "three-strikes-and-you're-out rule." Building prisons must be a booming industry.

The French are in the process of restoring diplomatic relations with Iraq. Saddam Hussein is taking a Berlitz course in "Parlez-vous?" The race to succeed President Mitterand is a contest between three rivals, a socialist and two conservatives, of which one is Jacques Chirac, the mayor of Paris. As in all elections, promises and pledges are as abundant as zebra mussels on a ship's keel and as flaky as one day old croissants.

Another mayor, the burgemeister of Moscow is quitting unless Bombing Boris reinstates two officials. The question that is as yet unanswered is: who rules Russia, Boris or the Mafia?

Posties all over the world

bytes



have come up with wonderful excuses for late deliveries. The British mail, just recently, came up with the mother of all excuses: it stated that every year hundreds of pieces of mail in the post boxes are attacked by snails. So if you did not get that Christmas card from your aunt in Birmingham, blame it on the snails. And a writer once said: "Life has to be lived forwards, but it can only be understood backwards." Even backwards some stuff in my life doesn't make a lot of sense. Or does it?

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

40th Anniversary Strathroy Community Christian School

We are looking for staff members who taught at John Calvin Chr. School in Strathroy, Ont., (now known as Strathroy Community Chr. School). We will be celebrating, D.V., our 40th anniversary this September and would like to have all staff members receive an invitation. If you know any one of the staff members listed below, please send me their address(es) and married name.

Mr. G. Bonekamp
Miss W. Brandsen
Mr. Lloyd Burghart
Miss Pam Hunt
Miss Judy Kingma
Miss Joni Klinge
Mrs. D. Luyt
Miss J. Nymeyer
Mr. E. Oosterbaan
Mr. H. Scholte

Mrs. Steensma/Leunk
Miss H. Slopsma
Miss Femmy Swytk
Miss T. Tiernersma
Miss W. VanAalten
Mr. A. VanderVeen
Miss MaryAnn Westmaas

Mary Baker
Registration Committee
R.R. #4, Appin, ON
N0L 1A0
(519) 289-5807

Send the names and addresses to:

Thank you for your help!

Thinkbit

"If you hear that someone is speaking ill of you, instead of trying to defend yourself you should say: 'He obviously does not know me very well, since there are so many other faults he could have mentioned.'"

From: the Globe and Mail, which quoted Stoic philosopher Epictetus (60-110 AD).

AMSTERDAM

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Ret. May 24 or 31 **\$539**

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Preaching and cruising down the Gulf of Mexico

A retired CRC pastor becomes a temporary chaplain

Jacob Binnema

A large group from the Edmonton area (96 people, in fact) booked for a Panama Canal cruise with the Holland America Line. I applied for the position of (Protestant) chaplain and was accepted. My wife, Hilda, was appointed to help in the library. Hilda and I were wondering what it would be like.

We were welcomed with smiles and, since we both were considered staff, we were assigned a cabin in the staff quarters — better accommodations than we had dared to hope.

My first experience as a chaplain dates back about 45

years, when I went with the Dutch Army to Indonesia to stay there for 14 months. Back and forth with the *Grote Beer* is not exactly cruising on a luxury cruise.

Working as a cruise chaplain on a ship with 1,200 passengers and 600 officers, staff and crew was a unique experience.

We flew with the group from Edmonton to Acapulco, Mexico, on a Friday. We would embark on the *MS Maasdam* on Sunday afternoon. Buses would pick us up from the hotel. Our travel agent had arranged for an early church service in a room of the hotel at 8 a.m. on Sunday.

After we had embarked on the *MS Maasdam*, we were pleased that the cruise director had scheduled a service for 4:45 p.m. and had announced the same in the *Dagelijks Nieuws* (*Daily News*). The theatre was ready for the Protestant service with songbooks and a lectern. Again we had a joyful service — even before we had completely settled on board.

Christian crew members

I received a call that first Sunday night aboard from one of the crew members who requested that I join their Christian Fellowship group after midnight when they got off work. I was asked to give a message and officiate at communion. The hour set was 1 a.m. The group is used to regular gatherings at that hour in addition to Sundays (actually Monday mornings) for a wor-



Jacob and Hilda Binnema

ship service and on Wednesdays for Bible study.

Bringing the message and celebrating communion with these Christian crew members was a rewarding experience. The group had not had communion since Christmas because they had not been able to contact a chaplain. They are mainly Filipinos, joyful Chris-

tians and gifted people, some of whom are musicians.



On the second Sunday aboard I again led a service with the Christian Fellowship at 1 a.m. It was an exciting experience, in the middle of the night, forgetting our tiredness, and clapping

hands and singing new songs. These services concluded with everybody hugging everybody else, and for me, were a highlight of the cruise.

On the second Sunday we held our service with the passengers at 9:30 a.m.; 100 people came. Some remarked on how well the singing went, even without instruments. Morning devotions during the week were announced in the *Daily News* and were well attended, especially near the end of the cruise. (Catholics, too, worshipped at a daily morning mass and the Jewish congregation met late each afternoon.)

I was also able to participate in a "renewal of [wedding] vows" ceremony. The few words of the Indonesian language which I remembered from my stay in Indonesia as a chaplain brought bright smiles to the faces of the Indonesian crew. And I had to explain when and where I had been in Indonesia, which prompted much conversation.



There must have been more than 100 Protestants on the *MS Maasdam*. One couple told me they go to church every Sunday but not when on vacation.

We would like to keep the opportunity given by the cruise line to provide not only food and entertainment, but also religious services through chaplains. Protestants as well as others. Chaplains are needed not only for the passengers but for the crew, who are on board for a long time. The passengers can help the crew by being committed to the work of the chaplains.

For Hilda and myself this cruise was a great experience because of the service we could render. And the shore excursions gave us the opportunity to see how other cultures live. One church we visited showed how strong Mariology is in Spanish speaking countries. But then, the text in front of the church put it in perspective: "¿Senor, a quien iremos? Solo Tu tienes palabras de vida eterna" (Juan 6:68). ("Lord, to whom shall we go? You have the words of eternal life.")

Rev. Jacob Binnema, Sr. and Mrs. Hilda Binnema live in Edmonton. Jacob is a retired Christian Reformed pastor.

News Digest

Bread that lasts a year a revived tradition

VILLAR D'ARENE, France (MF) — In 1994 the Logis de France hotel association of the Hautes-Alpes awarded a heritage prize to the mountainous village of Villar d'Arène for it perpetuates the unusual tradition of making "Po Buli," or *pain bouilli* ("boiled bread"). The making of the bread has always been a communal effort and it is baked in the town's oven. *Le Farachin*, the local Logis de France associated hotel, contributed to the restoration of the oven and hence to maintaining the custom.

This dark and flavorful bread made from rye flour is unique in France. Once a year in November the villagers gather to make the "anniversary bread" which will provide them with bread for the year. Once baked, this dense bread has the consistency of wood. In order to use the bread, one must immerse it in water and later dry it, hence its name.

Villar d'Arène is located in the Hautes-Alpes area of Provence, 124 km from Gap.



The M.S. Maasdam, a 720 foot long, 55,000 ton cruise ship with nine passenger decks.